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The American Labor Union

IN that bright little Brooklyn monthly, the *Mentor*, an old and valued friend writes: "AMERICA, we believe, is our best Catholic weekly. While we have much respect and considerable affection for it, we detest its ideas on labor unions." It may cheer our old friend's heart to know that President Green, of the American Federation of Labor, shares his detestation of our ideas on labor unions. That makes our condemnation practically unanimous.

We like to think, however, that Mr. Green and our Brooklyn friend, sharing as brother and brother a detestation of our ideas on labor unions, also share an error as to what our ideas are. We offended Mr. Green by suggesting that if the constitution of the Federation forbade it to expel unions controlled by thieves, thugs, porch climbers, murderers, and other criminals, in and out of jail, its constitution ought to be amended. The public had been preyed on long enough by racketeering labor leaders, we said, and if the Federation intended to countenance them, then the sooner the Federation went down to destruction, the better. For this criticism we were promptly excommunicated by Mr. Green, and to this day he likes us as little as he likes the Supreme Court.

It may now be in order to examine the causes underlying the Brooklyn excommunication of our ideas on labor unions. The proximate cause seems to be an editorial in the issue for April 25, under the heading, "The Labor Spy," in which some comment was offered on the testimony before the Senate sub-committee on Labor and Education. Chairman Madden, of the National Labor Relations Board, had shown that while no State had enacted, or could enact, legislation forbidding labor unions to function, certain corporations had been able to do this

through the use of labor spies. By barefaced lying, sometimes involving perjury, these men manage to secure membership in a union. They are not, of course, bona-fide workmen, but paid spies, and their job is to supply employers with advance information of the union's plans, and so give the employer time to circumvent them. Not infrequently, they draw upon their imaginations and file false charges against workers known to be devoted to organized labor. For these and many other reasons, we wrote that "the purpose of the labor spy is closely akin to that of Satan," and in view of the trouble that the system has caused, we continue to believe that the comparison is not inapt.

Now all this would have been clear to our critic had he put aside his spectacles before he read our editorial. Wise as he is in so many respects, and courageous in defending the truth, he looks upon the labor union through lenses that distort. "We know it [labor spy] means one who is employed to work among employes, and look for and report trouble and trouble makers to his employer." That may be his definition, and we shall not quarrel with it, although we should prefer to class these employes as supervisors or inspectors. But it does not define "labor spy," as the term was used in the editorial, or, we believe, as it is commonly employed. "Why, the Church has its vigilance committee in every diocese," he exclaims. "Perhaps even the Jesuits themselves have some way of watching their members." But the members of these vigilance committees do not pretend to be what they are not; they do not resort to lying and perjury and breach of confidence in gaining admission to various ecclesiastical societies; and they employ no methods which are not sanctioned by justice and charity. Does our old friend really wish to insist that the two cases are parallel? Does he actually believe that the labor spy, plainly described in

the editorial which he criticizes, "is necessary, and his work is honorable"?

We think not, for he admits "there are abuses in the spy system," conditioning the concession by adding "are they greater or equal to the abuses which exist and support the union?" We have an opinion on the greater iniquity, but, as is also the case with our critic, it is merely an opinion. Leaving opinion, however, for objective fact, we contend that the abuses which exist in the labor union as such are purely accidental. When workers form unions to promote their interests by just means, they use, as Leo XIII and Pius XI teach, a natural right. The Church will not interfere with them, and the state may not. But there is no natural right to lie, or to violate an oath, or to gain a confidence, and then sell it for money, which is the very essence of the labor spy's career. A labor union flourishes when the abuses are removed, but a labor spy ceases to exist the moment he strives to be decent.

We do not deny that from time to time men of the lowest character have controlled labor unions. But that fact does not destroy the right of workers to form unions, nor can it be alleged as an indictment either of the principle on which the union rests, or of the union as it generally exists in this country. We have never been inhibited from expressing our views by the consideration that the offender was a labor leader, or, on the other hand, that he was a millionaire. And while we do not pretend to our critic's long, and apparently harrowing, experience with labor unions, it is barely possible—although we hazard this only as a timid opinion—it is barely possible that if our critic were to borrow for the nonce the role of cloistered pundit which he confers upon us, and employ the time in the study of the Labor Encyclicals of Leo XIII and of Pius XI, he would be able to look upon the American labor union with a less jaundiced eye.

With this said, we must add that we love our critic. Loving him, we hope that on some bright morning in the near future, he will learn that the labor union is not be condemned because of the abuses which evil men have occasionally grafted upon it.

Our Trade in Munitions

NOW that the war in Ethiopia has come to an end, manufacturers of munitions here and abroad will be obliged to find new fields, or to create them. For it is not to be supposed that any one of them is willing to share the economic straitness which encompasses the rest of the world. Since 1929, the profits of the trade have been remarkably large, and the directors, as good business men, do not propose to let them drop.

In the United States we continue in our "good-easy-man" attitude. Some seven weeks ago, Senator Nye's investigating committee ended a turbulent career by handing in a report. It was a peaceful conclusion to a beligerent movement, and the report has been allowed to remain undisturbed in a dusty corner of the Congressional memory. Senator Nye, as some may recall, charged that bribery is the accepted sales-promotion method in the

industry, that all moves looking to reduction of armaments have been bitterly, and successfully, opposed by it, and that, in this country, the industry is linked with high officials who help it to peddle munitions in other countries. There were other charges, but these three seem to rest on unimpeachable evidence.

Senator Nye recommended that the industry be nationalized, since, left to itself, it becomes a law unto itself. This proposition caused some discussion, but won no conspicuous support, and in Washington today the Nye report is as dead as John Quincy Adams, and attracts considerably less interest. Despite Administration protests, our main policy seems to be to do nothing that might seriously interfere with the profits of munitions makers.

Chastising the Chain Stores

THE misdeeds of the chain stores were debated for two days in the Senate when, last month, that august body took up Senator Robinson's bill. The Senate is growing terse, even taciturn, for it would take much longer than two days simply to read a catalogue of those misdeeds. Decidedly, the chain-store system needs chastisement, but we are by no means sure that the Administration leader has adopted the best way of inflicting it. It seems to us that the bill will destroy the lesser sinners and allow the greater to go scot free. The Senator is like a schoolmaster who flogs all the small boys on the theory that this will strike terror into the larger pupils whose muscles are equal to or stronger than his own.

To begin with, enforcement of the provisions of the Robinson bill will be harder than Prohibition enforcement, and in the end, perhaps no more successful. In its main provision, the bill forbids the seller to "discriminate in price or terms of sale between different purchasers of commodities of like grade and quality" wherever the effect of discrimination would be "substantially to lessen competition or to create a monopoly." Ordinary differences between prices to wholesalers, retailers, and the public are not forbidden, nor does the bill apply to price differences which make "only due allowance for differences" in the cost of manufacture, sale or delivery "resulting from the differing methods or quantities."

The field of dispute is here contained in the word *due*. We may be in error, but it seems to us that this will allow a grocery chain to contract, as usual, for the whole output of a mill or factory at a price which no competitor can secure. The lower price would be justified as a "due allowance" for difference in cost, resulting from a different method of production and sale. When an owner can run his factory through slack times, he would seem to be justified, as far as this bill is concerned, in allowing a lower rate to the chain. Probably the Government and the owner would not agree on the meaning of "due," and that would throw the matter into the courts, with the chains going on as usual. Further, if recent decisions of the Supreme Court mean anything, they mean that price fixing in commerce which is not genuinely inter-State is beyond the powers of Congress.

But if the bill should be enacted and sustained by the courts, it would seem to apply with equal force to that very promising movement in this country, consumers' co-operation. The chief difference between consumers' co-operation and the chain-store system is that in the latter the profits go to the stockholders and in the former to the consumers themselves. Their purchasing methods are substantially the same. As related in *AMERICA* last week, Edward A. Filene, of Boston, has formed a Consumer Distribution Corporation, with a capital of \$1,000,000, and is ready to begin business. Perhaps the bill can be amended to exempt corporations of this kind.

Our Weaker Freshmen

IN a recent issue of a popular weekly, an American long resident in England hesitatingly offers a comparison between British and American secondary schools. He does not state openly that our institutions are inferior, but merely that the English schools are "different." On closer examination, it becomes quite evident that the differences between the two systems are neither few nor light. Boys who propose to enter one of the great English public schools are carefully examined, and those who cannot show that they are capable of profiting by the course are rejected. In the United States, we proceed on an entirely different principle. All boys and girls under sixteen years of age must attend school, regardless of their ability to profit by further educational opportunities. Consequently, Americans who go to Oxford are often surprised to discover that youngsters of sixteen who come from Eton, Harrow, or Winchester, are far better prepared than Americans two or three years their seniors.

This is now an oft-told tale. Its moral has been put before us again and again, but we have not been impressed. We still cling to the delusion that education must be "democratic," and interpret the Declaration of Independence to mean that all Americans are endowed not only with equal political rights but with equal intellectual ability. Consequently, we insist that every boy and girl, not absolutely a moron, shall go to school until he or she is sixteen years of age. From grade to grade they pass, being lifted from the lower to the higher not by their advance in knowledge, but by the procession of the calendar years. It is inevitable that this automatic process will bring the majority to the portals of the secondary school, and through them all who have not completed the sixteenth year must pass.

What they do after the door has closed behind them is, as Mr. Toots would say, of no consequence. The law is satisfied as long as they are in school, interpreting "school" as a building which contains a certain number of men and women who are styled "teachers." What is taught does not seem to be of much consequence either, except that it must be something that the pupil will condescend to notice, such as tap dancing, or how to repair a radio, or the care of hens. The great American principle of accommodation removes all difficulties. Since the pupil must go to school or his parents must go to jail,

and since the pupil is incapable of further intellectual progress, the problem is solved by hiring men and women under the authority of the local board of education, hoping that they will know what can be done under the circumstances. Just how the problem can be met when President Roosevelt has succeeded in persuading the States that all boys and girls ought to go to school until they have finished their eighteenth year, is merely another question which the next generation must answer.

The real point of importance is not whether our secondary schools are better than those in England, but whether they may rightly be deemed schools at all. At the recent faculty convocation at Fordham University, the Rev. Charles J. Deane, S.J., dean of St. John's College of the University, deplored the fact that the freshmen who come up for examination are much inferior to those of other years. This deterioration Father Deane traced, according to the report in the *New York Times*, to the tendency away from liberal-arts courses in our high schools, and particularly to their neglect of Latin and of mathematics. Father Deane also blamed the shortening of school hours, and the reduction of school and home-study periods. Briefly, our boys and girls are the victims of an unsound educational system which is apparently growing stronger year by year. With the classes in the high schools filled with pupils unable to do the work proper to these grades, but compelled to attend school, standards are lowered until the chief difference between one of our high schools and any other building in which young people are kept for three or four hours per day, is in the name.

Up to the present, we have been glad to subsidize our schools, without questioning the results. It is high time to ask whether what we have been paying for is worth the price.

The Telephone Inquiry

FOR once we find ourselves in agreement with a claim put forward by the American Telephone and Telegraph Company in connection with the hearings before the Federal Communications Commission. Up to the present, the company has been accused of a variety of misdeeds, ranging from refusal to place its records at the disposal of the State utility commissions to profiteering at the expense of its employees and of the public. The company complains that the Commission is apparently interested in viewing one side of the picture only, and that its rulings practically deprive the company of its day in court.

This complaint came to a head last month when the Commission refused to allow the company's attorney to cross-examine a hostile witness. "We have had a fragment of this and a fragment of that," said the attorney, "and there have been presented studies which we believe to be inaccurate, misleading, and unfair." Commissioner Walker answered that the Commission desired to hear nothing but the facts, and that the company would later have its chance to present its interpretations. We do not question

the Commissioner's sincerity and impartiality, but we do not understand how he can dispense with cross-examination, and "get at the facts." "Facts" do not always stick out like a sore thumb. They can be elusive things, and in hotly disputed controversies they generally are.

Too many promising investigations conducted at Washington have been ruined by partisan purposes. Beginning on a high plane, they soon become free-for-all fights, with no holds barred. The case which the Commission is now considering is one, as all admit, of extreme complexity. In a sense, the telephone company is the indicted party, but the worst criminal should enjoy the right to sift the testimony of his accusers. That he can do only by cross-examination. The Commission's purpose should not be to hold certain financial and operating officials up to scorn, but to ferret out whatever evils exist in the management of the company, and to remedy them.

Note and Comment

Albany's Firsts

IN a scholarly contribution to the *Evangelist*, Albany diocesan weekly, on the recent occasion of its tenth anniversary, the Rev. Arthur Reilly mentions some of the many firsts that have given Albany a distinctive place in the field of civic and scientific as well as religious progress. The first Congress representing the majority of the original Colonies met in Albany in 1754. "Later during the first half of the following century we find the first steamboat ever invented making its first trip between New York and Albany; the first steam railroad running between Albany and Schenectady; the first great canal, still the second largest in the world, with the highest lift locks in the world, being constructed between Buffalo and Albany"; while Joseph Henry discovered the scientific principle of electro-magnetic induction, which revolutionized industry, in his laboratory at Albany. The earliest record of Catholicism in this neighborhood began with the appearance of two Portuguese sailors in the stockade of Fort Orange in 1626. Incomparable, however, is the distinction of Albany, as a diocese, in that its actual history began with the martyrdom of three canonized Saints, St. Isaac Jogues and his two companions, or rather with the coming of the future martyrs to the village of Ossernenon on the eve of the Feast of the Assumption, in 1642. The recent developments of the Church in the Albany territory have kept pace with its glorious beginnings; and none the least of these achievements has been its vigorous growth in the field of Catholic schools.

"Nonni" Still Leading

NO writer of our times has so succeeded in capturing the imagination of Catholic youth abroad as has "Nonni," Father Jón Svensson, S.J., with his tales of his native Iceland. The stream of engaging stories that have poured forth from his pen for the last couple of

decades or so has been translated into thirty languages. "Nonni," his first work, has gone into fifty editions. Besides his natural imagination, humor, and keen insight into boy psychology, "Nonni" possesses the singular gift of bringing his own personality into play, so that every one of his juvenile readers feels that he has made his personal acquaintance. He has also the educator's skill to teach vivid moral lessons in an unobtrusive and matter-of-course fashion. As "Nonni," now in his eighty-first year, looks back on the Iceland of his childhood he can indeed marvel over the change that has taken place in that isolated country in respect to the Catholic Church. That Iceland was once wholly Catholic, with her priests and her hierarchy, is being brought back daily to the memory of the Icelandic people through the charitable work that Catholic Religious are carrying on. The island's finest architects and artists, her most capable workmen, took part in the construction of the new hospital recently opened by the Sisters of St. Joseph in Reykjavik, and high officials of the State joined in the praise of Catholicism as an agent of charity and civilization.

Seventy-Two Lynchings

A TELEGRAM sent to President Roosevelt on April 30, by Roy Wilkins, assistant secretary of the National Association for the Advancement of Colored People and recently appointed editor of the *Crisis* magazine, called attention to the fact that since the President took office on March 4, 1933, there have occurred seventy-two authenticated lynchings. The last two were at Colbert, Ga., and at Lepanto, Ark., on April 28 and 29 respectively. These killings by mobs have occurred at an average of one every fifteen and one-half days during these three years. "During this period," says Mr. Wilkins, "as in previous years the State and local governments have demonstrated conclusively that they are unable or unwilling to curb lynching by arresting and punishing leaders and members of mobs. Since January 19 the Government has had it within its power to pass a Federal anti-lynching law but thus far the Costigan-Wagner bill has been sidetracked." In the United States Senate, the Van Nuys resolution providing for a senatorial investigation of lynchings in 1935 has been deadlocked, while action is being sought in the House. Chances are slim for any action in a presidential year. In the meanwhile, this grisly evil goes on. Besides the actual lynchings there were 102 cases of very narrowly averted lynchings in the time specified. Those who are striving desperately for legislation to avert the curse of lynching deserve a generous support.

Where Does Mexico Stand?

THE world is indebted to the N.C.W.C. News Service for a very careful survey of the reopened churches in Mexico, carried last week in many weekly newspapers. This has been a great mystery, the dispatches of the Associated Press giving the impression, without actually saying it, that persecution was at an end and the people

were free again to worship God as they see fit. This new careful survey corrects that impression very materially. The fact of the matter is that actual worship has increased very little. The old laws of confiscation and repression are still unchanged on the books. In only three States has there been any increase of the number of priests allowed to say Mass and administer the Sacraments, and that to a negligible degree, in proportion to the populations. The reports cover thirteen States of the twenty-eight in the Republic. In seven of these States, the people are still not allowed to have any priests. On the other hand, there has been one step forward, if it can be called that, in the declaration of President Cárdenas that the Federal Government has no objection to the re-opening, that is, the unlocking, of those churches that have not already been taken for Federal or State purposes, the number of which mounts to several hundreds. This can be called encouraging only if it betokens a tendency, which will have a long way to go before it can be said that religious liberty has been restored to the Mexicans. If, however, it is only a smoke screen, designed to help in the Presidential elections in the United States, then Catholics have been cruelly mocked. Even at that, the N.C.W.C. reports, "it must be understood clearly that there has been no wholesale reopening of the churches in Mexico." To sum up, the survey quotes Archbishop Gonzales of Durango, who recounts a picture of a practically complete stoppage of public religion in his diocese, the services of eight priests for 500,000 people being all that is allowed. And Durango, he says, "is among those less seriously affected." In conclusion, the Archbishop reminds us: "If foreigners wish to know whether or no persecution has ceased, let them ask whether the same laws remain in force or have been changed. So long as the laws remain unchanged, persecution will be on foot." That should be clearly understood.

"Super Pennas Ventorum"

IN the Spring the New Yorker's fancy turns—is forced to turn—to travel. Even if he shrinks from the slightest yen to desert his beloved city and trek for distant parts, the idea is foisted upon him in a hundred ways. With the coming of late April, the Avenue turns into a gigantic Cook's bureau and flaunts a myriad invitations to him to pack his bags and get going. Maps and pictures of America's scenic wonders adorn the windows of the railroad agencies. The tang of the sea hangs over Rockefeller Center, what with fascinating displays of ship models and banners and Mercator's projections. Indeed the present month is an exciting time in the Port of New York. Within a few days the giant Queen Mary is due. Even before that the Normandie, de-vibrationized, de-rollized, and re-propellered, will make her nineteenth crossing and steam up the North River in the midst of another stirring welcome. And as this paragraph is being written, the Zeppelin Hindenburg is in the air at Loewenthal Airdrome bound for Lakehurst. Last year this Review mentioned the beautiful chapel on the French liner, a chapel open

to all faiths but wholly Catholic in its design and furnishings. We hear now that there are two magnificent Catholic chapels on the Cunarder. And that reminds us of the interesting story in this morning's newspapers. The Pope has given special permission for Mass on the Hindenburg. Here is indeed a theme for a poet, this idea of Mass a-wing, of Christ being offered high over the waters of the sea. Maybe the poet can find a new meaning in the verses of the ancient Psalms: "I cried to my God. . . . He bowed the heavens and came down . . . and he flew, he flew upon the wings of the winds—*super pennas ventorum*."

Parade Of Events

SENTIMENT against auto accidents was reported to be spreading. A new strategy against the annual toll was sprung when foes of accidents urged training for back-seat drivers. . . . Back-seat driving is here to stay, these foes maintained, and there is a lack of skilful back-seat driving in the United States. . . . Limitation of the number of back-seat drivers to three in one car was recommended. More than three tends to fatigue the front-seat driver, it was said. . . . A united front, a friendlier feeling between front and back-seat drivers must be developed, enemies of collisions declared. . . . Civilizing influences crept forward. . . . Radio cars for dog catchers appeared in Miami. . . . A luxurious, \$100,000 hotel for cats and dogs rose in Chicago. Hotels had discriminated against cats and dogs. The new hotel will render them independent of prejudicial attitudes. . . . A new cure for earache came out in the East. It was described as the most revolutionary cure in earache history. Full-blooded Indians hawked it on Broadway. . . . A beauty contest for cows opened in the West. Mrs. American Cow will be selected. . . . Science pushed ahead. . . . New methods of shaving eyebrows off cobras were studied. . . . An intriguing legal precedent blossomed. It has long been a question among horse owners whether a diet of dynamite and oats was in accord with accepted legal traditions. Apparently it is not. An owner who fed his horse pulverized dynamite in the interest of greater speed was ordered to discontinue the diet. . . . The latest work of H. G. Wells inclines one to the belief that his histories of the future are much more accurate than his histories of the past.

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Cruelty to Humans

JOHN J. O'CONNOR

WE celebrate on May 15 the forty-fifth anniversary of Pope Leo XIII's Encyclical, "Rerum Novarum," and the fifth anniversary of Pope Pius XI's Encyclical, "Quadragesimo Anno."

The world's outstanding pronouncements on the cause, nature, and cure of our economic ills will be widely eulogized. The orators upon this occasion will then fold up their bulky manuscripts and go home. And nothing more will be done to advance that common welfare which social justice demands.

I should be the last person in the world to disparage the study of these Encyclicals. I am altogether in favor of conferences, conventions, round-table discussions, pamphlets, commentaries, proclamations, resolutions, propaganda of all kinds. But I submit that forty-five years is a long time to wait for a definite program of *action*.

There are enough Catholic Action theorists in the United States to sink a battleship. There are enough Catholic Action blueprints to encircle the earth forty-five times. It has never occurred to most of us that the Pontiffs desired something more than mere lip service to their Encyclicals.

The contemporary issue is clearly defined: either social justice or revolution. Any well informed person knows that. We have been content, however, to permit others to avert the disaster which threatens our civilization. We have proclaimed the Encyclicals—and then rested on our laurels. Let George, an employer, put them into practice. George, I regret to say, has lamentably failed to put them into practice. Furthermore, George has no intention of putting them into practice.

What has been our reaction to the present crisis? I can tell you in two words: we shout. When we do not get our way, we shout more loudly. We have deluded ourselves into believing that the objectives of social justice can be achieved by shouting.

While well-intentioned theorists are publishing their dreams of a new social order, the hunger squeeze is being applied to the workers in the beet-sugar industry. The mill operators in Colorado take a certain number of men off relief because they assert that they have employment to offer. The mill owners then bargain individually with each prospective employe and beat him down to a munificent salary of \$140 a year.

Sometimes the worker gets the salary promised him. Frequently he gets only promises. Workers cannot live on promises. They cannot support their families on promises. They see their wives and children die from exposure and lack of nourishment. They also die. And the mill owner goes to Florida or California for the winter season.

Conferences are held to devise ways and means to check this appalling brutality. Such conferences have been held for forty-five years. Very little has been accomplished

in a practical way to relieve the sufferings of the poor and the oppressed.

Our whole economic life, Pius XI asserted, has become "hard, cruel, and relentless in a ghastly manner." That statement was made five years ago. Have we become less cruel, less heartless, less greedy? Have we become less dividend conscious? Have we done anything—except shout—to make the lot of the worker less abominable, less intolerable, less hopeless?

Competent observers have stated that the Church has lost the masses in Spain. Unless we stir our stumps, the Church will lose the masses in America.

Those engaged in the textile industry, to cite another example, are probably the most exploited group in the United States. Two years ago they made use of the only weapon at their command—a national strike. What was the result? Many were seriously injured by hired thugs. Several were killed. The courts refused to take action. In some States the workers were driven back into the mills at the point of a bayonet.

Conditions in this industry, which employs more than a million workers, have not improved since NRA was declared unconstitutional. A weaver today must spend forty-eight hours in a sweatshop for an \$8.00 wage.

Mill owners in the South are monarchs of all they survey. The worker is born in the company village, wears out his life in the company mill, worships at the company church, is laid out in a company casket, and buried in the company cemetery. Should he strike for better working conditions or higher wages, his employer would immediately resort to sabotage. Medieval serfdom would be heaven compared with existing conditions in the textile industry.

The Encyclicals positively affirm the right of the workers to organize. Mill owners and other industrialists have consistently denied this right to their employes. Human beings are not going to tolerate this injustice forever.

There is no job security in the United States. Robert Littell, in the April issue of *Reader's Digest*, told the story of a clerk in a large store who went home on Christmas Eve and handed his mother his unopened pay envelope. Inside, with the money, was a note informing him that the store was forced to dispense with his services.

Other ghoulish stories might be recalled [he writes] but enough. The imperfections in the morality and technique of firing are gross, and would long ago have been removed by any society which cared as much for its members as it does for dogs, whose ears it is in many States illegal to clip, and whose feelings (as well as those of horses, cats, canaries, and tadpoles) it is in all States dangerous to outrage in the presence of the Society for the Prevention of Cruelty to Animals. Outrage upon the feelings of employes, however, is not only punishable by no law but even encouraged, as a precious "incentive" to harder work.

There is not even relief security in this country. At a time when certain business executives and film stars of

questionable intelligence are accumulating incomes of over \$300,000 a year, the poor in Washington are being informed that there is no more public relief for them.

"Congress and the Budget Bureau have cut relief appropriations," they are told by relief officials, "and we can help only unemployables and dependent children."

One man and his family, recently cut off from relief, was not even eligible for a WPA job because he had spent his last penny of savings to keep off public relief until after last November 1. Only persons on relief prior to that date may be assigned to WPA jobs.

When workers, who are trying desperately hard to find jobs, are taken off relief rolls, there is usually no money for rent, no money for food, no money to buy medicine for sick children, no money for anything. The workers, in a land of plenty, are now at liberty to starve to death.

Catholic economists are telling the world that the workers are entitled to a minimum income of \$2,000 a year—at 1929 prices. This statement, addressed to our eleven or twelve million unemployed, is equivalent to pouring salt into a gaping wound. Unfortunately, our economists, having administered the salt, walk away, leaving the workers to meditate at leisure on man's inhumanity to man.

It is a sad indictment of the laity in the United States that, forty-five years after Leo's Encyclical was issued, anyone who raises his voice or his fist in defense of labor is at once denounced as a Communist agitator. No one ever thinks that a Catholic might be trying, in a practical way, to come to the aid of the victims of the depression.

At one of the sessions of the regional meeting of the Catholic Conference on Industrial Problems, recently held in Washington, a young man stood up in the audience, during the discussion period, and asked what he could do to further the objectives of the Conference. He was told to study the Encyclicals.

I can readily sympathize with that young man. I have asked the same question many times and received the same reply. Pray, and study the Encyclicals. What next? And the answer is silence.

Social justice will never be achieved in this country by education alone. We must fight for it. "To face stern combats is the part of a Christian," Pius XI encourages us, "and to endure labor is the lot of those, who, as good soldiers of Christ, follow closely in His footsteps."

Many young Catholic laymen, myself included, are ready, willing, and able to fight for social justice. How shall we go about it? What positive program of *action* is held out to us? Shall we go into the industrial field and organize the Catholic workers so as to form a National Catholic Labor Union? Shall we picket those stores in our community which have the capacity to pay, but absolutely refuse to pay, a living family wage to their employees? Shall we boycott those manufacturers who refuse to acknowledge the principle of collective bargaining? Shall we organize strikes? Shall we advocate the levying of higher income taxes or insist upon lower prices? Shall we follow the leadership of those who actually have programs?

The Encyclicals have never received an authoritative interpretation and application, according to the mind and instructions of the Holy See, to the special circumstances of the United States. The net result, during the past forty-five years, has largely been chaos and confusion.

No one is unaware of the many and splendid works in the social and economic field [Pius XI remarks] as well as in education and religion, laboriously set in motion with indefatigable zeal by Catholics. But this admirable and self-sacrificing activity not infrequently loses some of its effectiveness by being directed into too many different channels. Let, then, all men of good will stand united.

Are the laity united today? Do we stand shoulder to shoulder in the front-line trenches of Catholic Action with a definite objective to be reached and conquered? The truth of the matter is that one-half of our army is marching north and the other half is rushing southward.

Catholic social justice propaganda goes round and round. But nothing ever happens. We want *action*.

The Truth about Democracy

W. R. TITTERTON

I AM just now reading an entertaining book in which there is an apologia for bad art. The apologist contends that only a few people appreciate good art while millions have pleasure given to them by bad art, and that therefore the bad art is better than the good.

This is ingenious, but it is unsound. The few people who appreciate a certain work of art say that it is good art; the millions who appreciate another work of art say that they like it, and they don't know that it is art at all. Playing with our terms, but not so wantonly as the apologist does, we may say that the work for the million is in fact artless, and that what the apologist would say, if he were not an intellectual snob, is that, if artlessness gives pleasure to the million, it is better to be artless.

But that is not the whole truth of the matter. There is no such thing as art as a thing in itself. Art is merely the right way of doing a thing. The just way. You know the tale of the man who paid a Scot a bill, and asked him: "Is that right?", and the Scot said: "Aye, but it's only just right." Well, there are artists in paint, or word, or music, who are not content to be only just right.

Again, the prime aim of an artist is not to please, but to convey. He has had a vision, a vision of glory; and he wants to convey to others a hint of what he saw. And even that is not all. For, since the vision is of the glory of God in his works—that is, of the Supreme Artist—the artist's first impulse is to burst out into a hymn of praise. And to that extent there is truth in the phrase so often and so lamentably misused: "Art for art's sake." But it is safer to say: "Art for the Artist's sake"—that is, art to the glory of God. And often enough the simpler the hymn the more clearly does it convey a sense of the vision it commemorates.

But to each artist his manner, and there are artists who delight to decorate their work with grace notes, though if they are true to the vision, the sense of simple worship

is not lost. Well, a Gothic cathedral is like that. And indeed the simplicity of that multiple and multifarious hymn is the most staggering thing in art.

Nor can we doubt that the masons who carved saint and gargoyle rejoiced in their skill, and thanked God for it, and sometimes burst into song, sacred or profane, to see the live thing grow. But, though they were proud of their craft, and belike talked "shop" over a mug of wine or ale, I don't think they knew anything about art—good or bad.

No doubt it was easier to be an artist in those days, and at the same time tremendously difficult to be an artist appealing only to a small superior set. For all men were agreed what was the ultimate vision that they desired, but that only a saint could reach. And so the little precious bits of vision of ordinary artists, whether of saint or gargoyle, had always a clear reference to that sublime vision which was the heart of the life of the time.

And if many fine sculptors were content to be masons and nameless, except to their pals, there were many fine painters, known and unknown, who were content to be house decorators, though preferably of the House of God (Browning misses the point in "Pictor Ignotus"), and many fine musicians who were content to compose incidental music, though preferably incidental to the service of the altar.

These artists were not chosen by the people, but by those whom the people trusted to know. Yet their work was more truly popular than the tales of the "Decameron" written merely to please.

Of course, there was a lot of delightful stuff meant merely to please. But that was never written at all. It was said or sung. I mean the folk tales and the folk songs—and the songs were tales. Each tale or song was the work of a thousand nameless artists. For the art was in the telling, and with every telling the tale or the song grew.

To please was the sole aim, and some of the tales and songs were bawdy. Yet even these bore witness to the sane simplicity of common folk, aye, and to the ultimate purpose of art.

But what should surprise the modern critic of the arts, and in particular our apologist, is that the unlettered folk should produce works of art so flawless.

Little by little, since the invention of printing and the multiplication of books, the folk have lost their power of expression, and now in countries where they are all taught to read and books come at them in an unstayed flood, they seem to have it not at all.

Of course, they have not been taught *how* to read, and not every man is capable of learning, while far fewer men are capable of writing. And now exceptional persons of another class of society and with a very different secular experience write the tales and sing the songs of the folk. It is not surprising that we get very queer results.

To begin with, society that was once a coherent whole is now at the same time inchoate and cut into separate classes (or walled into separate drifts)—with one class (or drift) knowing little of how the other classes live.

In the Middle Ages rank was fixed, but the peasant lived hand in hand with his lord, he might any day meet his king, and the court of the king was only the court of his lord done large.

It was natural that he should find in the life round him the material for his comedy, and for his tragedy in the life at one or two removes. And when Dan Chaucer wrote, the folk tale still lived; so that his simple folk were comic and his kings tragical. It was a sign of the decadence of kingship and the fading of the folk tale—possibly the fading of the folk—that Shakespeare knew that his kings could be comic.

Yet something of the folk must have lingered on—and indeed good things die slowly. For much of the best in modern French literature springs from the peasant, though, since it is written by self-conscious literary artists, it is possible that the peasant does not understand.

There are no peasants today, but there are the poor; and they have clung more obstinately than the other classes to simple things. So we had until quite recently the vaudeville stage, where you heard much that was tawdry, much that was trivial, but also a great deal of the true comedy of the folk. Middle-class critics said it was always the same old tale. Of course! It was the folk tale. Only it was the tale of the folk who had lost their Church, their king, and their land. But they had kept the family, and they had kept their fun.

Moreover, the greatest English writer since Shakespeare and the most human since Chaucer—Charles Dickens—had shared the life of the poor, and he had not forgotten. Often shabby and squalid, sometimes near despair, the life he pictures has a flaming sanity and jollity and a large-hearted loving kindness. And the common people loved him. They still love him. He is the most popular English author. Not at any particular moment of course! At one moment he was beaten by Charles Garvice, at another by Ethel M. Dell, at another by Edgar Wallace. But these pass, and he abides.

The fact is that at any particular moment it is the easiest thing in the world to deceive the democracy, especially today, when they no longer know how to find men to trust, and they are no longer bound together by a common tradition and, what is more important, by a common Faith. But, as Abraham Lincoln put it—I submit, rather clumsily—"You can't fool all the people all the time."

All profane art is at basis peasant art, and even all sacred art is rooted in the soil though it spires to heaven. But at any split second the peasant, still more the disinherited common people of our great cities, may be bamboozled by a fake. Almost always it is a fake of the real thing. And, taking them through many years, it is the real thing they accept and cling to.

And that is the truth about democracy. Elsewhere, I referred to St. Thomas Aquinas and the real apple tree—not the tree you see at any moment, but the tree as it was yesterday, is now, and will be tomorrow. And I compared the artist's vision of nature with the momentary snap (perhaps the inconclusive summary of several moments) which is all that the camera can get. Well, the

real democracy is the folk as it was yesterday, is today, and will be tomorrow. The real democracy exists in four dimensions.

You got that democracy in the folk tale, and you get it in the final judgment on the greatest writers. You never get it in the choice of a book to be a best seller. You got it in the choice of leaders when society was coherent and

stable. You never by any chance get it at a general election.

Or might you get it, once in a hundred years? There have been such historic moments, when all England had a vision of what her people wanted. I sometimes think that America has had a vision like that. But I do not know America. Perhaps you can tell me.

The Italian Immigrant Problem

GABRIEL A. ZEMA, S.J.

BEFORE any attempt at a wise solution of the Italian-Catholic leakage problem can be made, it seems quite necessary to think clearly along some definite basic principles. The Catholicism from which it is claimed ever so many Italian-Catholics fall away is a culture that has been seeded, nourished, and grown, as far as Catholic countries are concerned, in Catholic fundamental ideas of life. It is a supernatural reaction, we may say, to complete Catholic living and not to a biased, prejudiced, and distorted aspect of life. Staying away from Mass on Sundays is the result of one wrong aspect of life. Easily leaning toward moral principles of expediency in family life comes from another wrong aspect of life, and even more easily trusting Catholic youth and children to secular or even pagan schools and teachers, just to mention a third, derives from still another wrong aspect of life.

Now, whatever may be said about the shiftless or neglected Italians, it is certain that that Catholic culture, known as holding to all Catholic belief and considering certain fundamental practices as sacred as life itself, is Italy's. As Catholics we are a minority in this country. To compare the Catholic minority in this country with the almost entire Catholic nation of Italy is unfair. A minority is always well organized; it has been tried in the fire, it is a "faithful remnant" of a civilization that once was entirely Catholic but which has for the most part apostatized. Such a "remnant" is bound to be more active and virile in its Catholicism than a whole nation of Catholics.

However weak Italy's Catholicism may be, it has never apostatized as did England and Germany, in spite of the heroic minority of both countries. While the Church in our own country doubtless owes its largest debt to the earlier immigrants, it has also suffered great losses in the process of the great struggle because of some of those earlier immigrants. Our culture here is quite squarely placed on Protestant and pagan soil. American Catholics, then, are still only a remnant, a valiant and virile part, surely, of the whole ancient Catholic culture, but only a part. We are a part of that Catholic unity that broke down with the coming of the "reformers" and with the lure of gold and of success in this country.

When you think of the Italian immigrant problem, look at the background. Italy is still suffering from the ravages against the Faith wreaked upon her priests and people in

the days of 1870. Except for the small number who have managed to attend a few religious institutions, orphan schools, boarding schools for little children that were not free, all Italian men and women under seventy years of age or so now living have grown without religious education in Catholic schools. When you recall also that Italy's seminaries had been closed, Religious men and women driven out, their property stolen, and their clergy discredited by a diabolical anti-clerical propaganda, it seems almost miraculous that the Faith in Italy should flourish as it does. Indeed, we seem little to realize that the Italian people have fought bravely if not aggressively, against a really insidious persecution of over sixty years, which somewhat lacked, however, the fame of publicity that comes with violent outbursts against religion. There were times when respect for the clergy and attendance at Mass meant undisguised partiality against and unemployment for the father of the family. Lifting the hat to the priest, says an eminent historian in Rome, often meant losing one's job.

This is at least an historical explanation of why the men have almost traditionally in the last eighty years got out of the habit of going to Mass. Thoughtful men know just why the unhappy practice has been kept up in this country. The responsibility for this and other real evils should be shared by the American clergy and by the Italian clergy themselves here and abroad.

Let us simply see the facts on that point and boldly speak the truth. Yes, we have to accept the fact also that many Italians have not grown into the practice of their religion in the same way and at the same pace that other people have done in the United States. We may at once grant that there is indifference and loss of faith even in certain parts of Italy, and then remember that no nation can claim a monopoly of hidden and canonized saints. Let us get to ways and means of repair; let us seek the causes of defection and apply the remedies we have. The Italian immigration problem will never be solved by decrying the facts or by waxing wroth over bits of ignorance gathered by casual observers. You may as well try to melt snow by pouring over it ice water at ten below zero.

Is it possible to localize the cause of this much-talked-of leakage among Italian Catholics? Look at some of the minor causes first. Wrong attitudes, the lack of pastoral concern in the face of glaring needs, morbid and un-Catholic racial prejudice, and the absolute impatience with

Latin ways and customs. Then there is the suggestion of the golden-calf adoration in some parishes where people are very poor or need to be trained to give to God as others have been long trained to give. These complaints might be made generally and the difficulties that occasion them arise also from other than Italian groups. They are given here to set in higher light what may be considered as the chief defect and the heart of the problem. It seems indeed to be at the root, this more or less general defect, of all Catholic leakage in the Church.

The greatest cause, and the cancer spot that ultimately explains the lack of growth and the worst leakage, is the neglect of the growing boy and the young man. The case applies to girls and young women, but chiefly to the male element of youth. It is mostly a growing boy and young man problem. The parish school, Catholic high school and college, are of course doing great work. But the growing boy and youth, in or out of Catholic schools, has been and is being neglected in Italian and other parishes. He will be neglected unless we rise from the sleep that is the sleep of death. Italy's Catholicism has been wounded and has gone into a coma in some ways and suffered paralysis for nearly eighty years because her enemies, diabolical in heart, have gloried in one thing—in the spiritual kidnaping of the growing boy and the young man.

If we ever succeed in reviving the Faith where it is dormant or dead—the problem is not so uniquely Italian—we shall do so by attracting the same growing boy and young man. This is true also for all Catholics, because the left wing has attacked the male members of Christ's Church especially—and the antidote must be applied where it is most needed and where the sore is already festering. The children must be taken care of, indeed, for we labor almost in vain without the parish school. Nevertheless, we must hold, we must attract, we must love (with unending spiritual love shown in deeds), the growing boy and the young man as Christ Himself and as His valiant Vicar love him. Communism and proselyting Protestantism know what they are about, and they are working overtime to win over not only the child but especially the growing youth of fourteen to twenty-five.

Let me tell a story of one practical effort and its success. Eleven Jesuit Fathers, one secular priest, one Jesuit lay Brother, and over a score of nuns, all of them Italian-Americans, owe their early training and largely their vocations to a very obscure place in New York City, the Mission of Our Lady of Loretto, in Elizabeth Street. There also were nourished and fostered in the Faith what are now hundreds of genuinely Catholic families scattered throughout and beyond New York's boroughs. The heads of these families number many who have become successful business men, lawyers, and doctors. It was a labor of love, this Jesuit pioneer effort in New York's lower East Side, begun and bravely maintained by Father Nicholas Russo, the noted philosopher, and fostered in unique and brilliant fashion by the Rev. William H. Walsh for sixteen years. The chief assets of the work during its first thirty years were the parish school, and it came

to an untimely end in 1919, the summer-camp work, and the special and genuine interest in the growing boy that came through the impetus of a layman somewhat late in the history of the mission. The old mission became a parish in 1919, ably managed with a new parish school by the secular clergy. The Jesuit Fathers have since administered the old Nativity parish nearby but without the blessing of a school. Father Santo Catalano, S.J., one of the first products of the old Jesuit mission, is at present Pastor of the Church of the Nativity on Second Avenue. Asked, therefore, what has been done successfully for young Italians, I point to the above concrete fact as a single instance of zealous and effective work with which I am quite familiar.

There are, I am sure, many other such and similar works of love in this country. I know of several excellent Italian parishes run by American pastors or by very efficient young Italian-American pastors. The bare telling of the above story also partly answers the question as to what can be done with young Italians in these United States. As to what is actually being done now, he who runs may see—in light and in shadow. The lightsome aspects of Italian-American pastoral effort can be easily seen almost everywhere by clear-sighted observers, and the shadowy elements cannot be ignored whenever and wherever there are false attitudes and antiquated and silly ways and means for winning over and holding to the Faith of our fathers the very eager, intelligent, and enthusiastic youth of both sexes, whom a pagan and disintegrating modern vogue is making every effort to snatch from us.

The Italian problem will not be solved by ignoring it, or by claiming that there is no problem. But neither will it be solved by consigning all Italians to the outer darkness. It will be solved as every other pastoral problem has been solved by the Church, by an intelligent and sympathetic understanding of the people to be saved, and by the adoption of the means which will be suggested by that intelligence and sympathy.

I HAVE WAITED

I have waited long and long;
Till the bud was on the bough;
Till the bough was in the leaf;
Till the grain was in the ear;
Till the ear was in the sheaf;
Till the water in the streams,
Sunwarmed, had been glazed with cold;
Till the body of the year
First was young and then was old.

Old, it was renewed again.
Moonset moved from south to west.
Spring walked lightly in the woods;
Lived and loved and went to rest
In a lily gown of snow.
I have watched the seasons go.

I have waited, watching peace
With blind tendrils grope and cling,
Blossomless, to man's unrest.
Till peace blooms there is no Spring.

FRANCES TAYLOR PATTERSON.

Wanted: A Course on Corporate Nature

LAWRENCE LUCEY

HUMAN nature, we are told, is the fundamental subject of all education. "Education," reads the catalogue of my alma mater, "is understood by us as the full and harmonious development of the intellectual, moral, and physical powers of man." The distinctly Catholic part of a Catholic-college education consists of a study of the soul of man; the relationship of this soul to God its Creator; the rights which man has; and the duties which he owes to his fellow-man and to the state. Though secular educators may have many erroneous ideas about the nature of humans, they, nevertheless, are fully in accord with Catholic educators when they assert that human nature is the fundamental subject of all education.

In this paper it is my purpose to plead for the study of a nature other than that of man. I am desirous of having a course added to our Catholic colleges in which corporate nature will be studied, not as a fundamental, but as a secondary subject. I would like to see corporate nature placed in the curriculum of Catholic colleges in a position similar to that in which the natures of the brute animal, the plant, and the material world are placed by courses on biology, chemistry, and physics.

What, one might ask, makes a corporation worthy of a position in a college curriculum similar to that assigned to birds, trees, and mother earth? And this query can be fully answered by an examination of an average day of an average American.

This American common denominator arises in the morning from a bed, mattress, and bed clothes manufactured by corporations; dons the clothes of corporations; eats the food of corporations; walks in the street of a municipal corporation; buys the newspaper of a corporation; is transported by a corporation; works for a corporation; uses the telephone, paper, ink, and pen of corporations; and on returning home at night he can listen to a radio program sponsored by a corporation network, or he can attend the theater of a corporation in which pictures produced by corporations are displayed. In a word, ninety per cent of American business is conducted by corporations, and most towns, villages, and cities are municipal corporations.

The depression and its attendant ills have brought the need for social justice sharply into focus. And the Pope has begged us to study social problems so that the social reformation will rest on the solid foundation of Catholic principles. In "Quadragesimo Anno" Pius XI wrote:

It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly those lay apostles, among workmen and among employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by an intense study of social matters.

To this writer it seems impossible for anyone to make an "intense study of social matters" in America without bumping into, stumbling over, and falling on corporations at every turn in the road.

To anticipate the hue and cry of those who may be of the opinion that a course on corporate nature will make our colleges incubators for specialists, let me erect the metes and bounds of this proposed course on corporate nature.

The chief duties of a Catholic college are: (1) to train the mind of the student so that he will be able to think clearly; and (2) to point out to his mind the roads which he must follow if he wishes to walk in the footsteps of the wise. Premature specialization is anathema.

By studying human nature at a Catholic college the student does not become a psychologist, an anthropologist, or an anatomist; nor is it proposed in this course on corporate nature to make the student a stockbroker, an accountant, or a corporation lawyer. By this course the student will obtain a general and not a specialized knowledge of corporate nature.

One of the characteristics of ownership is that the owner of a thing may exercise some control over it. "Ownership is therefore the right of exclusive control over material things and of disposing of them as one's own." ("Social Ethics," by Joseph F. Sullivan, S.J.)

In their book, "The Modern Corporation and Private Property," Berle and Means examined the methods by which the 200 largest non-banking corporations in America at the beginning of 1930 were controlled. From their study they arrived at the following table:

| | By number (Per cent) | By wealth (Per cent) |
|----------------------------|-------------------------|-------------------------|
| Management Control | 44 | 58 |
| Legal device | 21 | 22 |
| Minority control | 23 | 14 |
| Majority control | 5 | 2 |
| Private ownership | 6 | 4 |
| In hands of receiver | 1 | negligible |
| | 100 | 100 |

Thus only eleven per cent of these 200 corporations, and six per cent of their combined wealth, were controlled by those who owned the majority of the stock.

Ownership of stock without control of the corporation and control of a corporation by a means other than the ownership of stock is the prevailing conditions of corporations. It is extremely naive for a textbook or a teacher to say that stockholders own or manage a corporation. A stockholder without control is in a position similar to that of a creditor of a corporation rather than that of the owner of a corporation. And very frequently the creditor is in a better position than a stockholder. A stockholder can hope that those in control of a corporation will play fair with him, but if they do not treat him fairly he has few legal rights which he can enforce in court, whereas the creditor has many rights which the law will recognize.

It can be readily seen that corporate nature bulks too large on the American horizon and presents too many

knotty problems for the casual glance which it at present receives in our Catholic colleges. The history of the corporation in America and elsewhere shows that whenever business becomes too large for individuals to finance the corporate form is used—big business and the corporate form have walked hand in hand across the pages of American history. The corporation, whether one likes it or not, has become an integral part of American life. And unless it is studied and subjected to a code of ethics, the future of America will be punctuated with bursting corporate bubbles like those of the Bank of United States, the Insull utility chain, and the match corporations of Ivar Kreuger.

The corporation is a legal *person* with many rights and duties similar to those of man. But, unlike man, the corporation was not created by God—it is man made. And because man lacked God's Omnipotence he was unable to endow the corporation with a conscience. All of God's creatures are subject to certain inherent laws inscribed on their natures; man has natural laws; the animal has instincts; the plant and the material world have the laws of nature. There are no inherent laws written on the nature of corporations. And this is probably the chief reason why it has been and is so difficult to frame a code of laws for corporations.

There can be no doubt [writes Professor Wormser] that men united into a corporate group will do things corporately and collectively which individually they would not think of doing—a problem fascinating to philosophers. . . . Officers and directors will do for a corporation what they would not do for themselves. Buying members of the government, corrupting judges, subsidizing lecturers and teachers, fixing juries, and similar sins forbidden by the decalogue of common decency, are not unfamiliar features of everyday corporate existence. ("Frankenstein, Incorporated.")

One of the first problems which will arise in this proposed course on corporate nature is the method by which corporations come into being. President Roosevelt has said of this process by which corporations are born that it is a "disgraceful condition of competitive charter mongering between our States." At present, those who wish to form a corporation visit their lawyer and tell him their plan. The lawyer then whips their plan into the form of a charter and sends it to the office of the Secretary of the State. If the State in which the lawyer lives happens to prohibit the formation of corporations on the style of the one for which he has drawn the charter, he sends this charter to a State which does countenance such corporations. A lawyer who practises in New York City is often better informed on the corporation laws of Delaware than he is on those of his own State. And some of these New York lawyers were so considerate of the legislators of Delaware and so devoted to the betterment of this State that they wrote part of her corporation laws. Delaware has found that it is financially profitable to issue charters without subjecting them to rigid laws. Delaware occupies a niche in corporation law similar to that held by Nevada in divorce law.

It is a simple task to condemn Delaware, or the corporation lawyers, or the incorporators, but that does not help matters much. What is needed is a thorough inves-

tigation of corporate nature, and then a huge bonfire may be built in which the abundance of cockle that has grown up amidst the wheat may be burned.

The student at a Catholic college learns the principles of social justice, but he does not learn enough about the corporations on which these principles must be grafted. Much of this defect can be remedied by a course on corporate nature. I leave the study of corporate nature in the lap of our Catholic colleges with a fond hope for their success.

Education

The Pre-School Child

M. E. DUPAUL

WITH the approach of the second birthday (May 28) of those delightful "Babes of the North Woods," the little French-Canadian quintuplets, another era of their life emerges. Their introduction to the pre-school age is announced, and so their stage of infancy is completed. But this intermediate stage has been rather a recent innovation. For hundreds of years, the seven stages in man's career, as set down by the Bard of Avon, have been accepted. In his classification, from stage one, the infant is plunged from the nurse's arms "creeping unwillingly to school," which is quite a leap. The prophetic dramatist might be chagrined were he to return today and find that the bridge between infancy and school life had been spanned. Another period has been added, and peopled by an impressive group of juveniles, referred to as pre-school children.

Even before this recent and widespread interest in the new group, for the past three decades national, State, city, and voluntary health departments have included child protection as one of their major activities. As a result of the educational campaigns of these various agencies, a decided decrease has resulted in infant morbidity and mortality rates. Attention was focused on the infant in this program and physicians are generally agreed that from a physical standpoint, good care has been given to infants until the second year has been reached.

A set program is followed rigidly; mothers follow instructions of physician, nurse, and clinic, and heed their advice. The child's nutrition, sleep, rest, clothing, and general hygiene, are carefully supervised and watched. Consequently progress has registered and the child has a good start for the next stage. But, unfortunately, in the period following infancy much of the good work inaugurated is lost through the indifference of parents to the period between infancy and school age. From a numerical point of view, this pre-school group assumes an important role. The census of 1930 reports 16,000,000 of these little players on our own stage, or approximately 13.5 per cent of the population of this country.

To return to the famous five Dionnes, as health educators their experience and example are unparalleled. Parents, not seriously impressed with the importance of the pre-school child, suddenly become interested. The

every-day activities of these babies are of profound significance to all, but especially to parents. What physicians, hygienists, educators, and sociologists have called to the attention of the public for years suddenly becomes front-page news. The health progress of these babes, dramatized through moving pictures, rotogravure sections, magazines, advertisements and radio is avidly read by mothers and fathers, and put into practice. The health program of the little girls is winning general adoption. Interest is manifested in each child's reaction to toxoid to prevent diphtheria; their daily airings in sub-zero weather; their diet, their rest periods and general hygienic care. Children now are cajoled into caring for cod-liver oil by simply saying "let's do as the quins do."

It is common knowledge that during the first six years of life, growth is rapid and physical defects are apt to develop which may cause permanent damage if not corrected. Communicable diseases are also more prevalent at this time. It is recommended by the medical profession that children be examined at least once a year, but it is especially important that children be examined and defects corrected *before* the child enters school. Among the most frequent and damaging factors are dental defects, poor posture and nutrition, diseased or enlarged tonsils, and adenoids. Not quite so frequent are poor vision and hearing, or defects of heart and lungs. Most of these troubles can be corrected, if discovered in time, and given proper treatment. Hence, the need of regular physical examinations.

Acute illnesses often delay the child's progress in school. Particularly is this true of the infectious diseases such as measles, diphtheria, and scarlet fever. Resistance to infection is lessened when physical defects have been corrected. But in addition every child should be successfully vaccinated against small pox and immunized against diphtheria. The very existence of the Dionne children today points out the accomplishments in child health and protection through the contribution of science and health supervision including skilled medical and nursing care. Not every child can have this ideal situation, but every community has resources that can be of very great value to parents.

While in theory the family physician should follow the child through the school, the practice suggested seems impossible since not more than ten or fifteen per cent of families can afford this service for preventive or corrective work. Consequently many groups of children must be and in fact are reached through health centers. In this respect day nurseries and nursery schools have made a valuable contribution, and when and if all our school systems include kindergartens, an opportunity will be provided for medical service which will lessen the tremendous burden now being thrown on the school. Since health examinations are now required among professional and industrial groups, a consecutive health record from birth is available, and of inestimable value. In some colleges, this record serves as a good basis in the selection of the amount of work a student may choose.

Not to be ignored in the regular regimen of the pre-

school child is the significance of the period for later mental adjustment. Not only should the physical needs be well met but pre-school education should begin. The child's first and most important teachers are his parents and during the pre-school years they should strengthen the foundation of healthy body and mind. From a psychological point of view, no age is so important for the formation of proper habits. Regularity is invaluable in the building of habits. Obedience is another essential factor. It is only through training that habits are acquired. Certain manifestations are shown towards the simplest problems in the child's everyday life, such as sleeping, eating, and proper elimination. Childhood is the best time to establish favorable habits and to change or remove those, that if allowed to persist, will work havoc in later life. In many cases much of what the child learns in his infancy and childhood hinders him more than it helps. Most of our prejudices are the outcome of habits of thinking formed in childhood. Many persons develop as children a feeling about racial and religious differences which may lead in later life to intolerance and hatred toward their fellow-men.

Catholic parishes and schools might well avail themselves of the resources at hand in their own communities for the care and study of the pre-school child, such as the day nursery, the nursery school, the settlement house, and the clinic. As a possibility among various groups, the topic of the pre-school child would be well deserving of study. Authoritative literature is available in quantity on the subject. The Federal Children's Bureau, Department of Health, and Office of Education distribute gratis valuable material. Other interesting and enlightening pamphlets are the "Parent Educator," published by St. Anthony's Guild of Paterson, N. J., or another worthwhile booklet by the Rev. Edgar Schmiedeler, O.S.B., Ph.D., "Parent and Child." Especially would these pamphlets be beneficial for child-study groups or parent-teacher groups in school or church work.

SYMPATHY

If I were doing all the things you do,
Seeing the things you always see,
Orchids and ermine in a scented room,
Would I be happy as you seem to be?
And you—if you could know the things I know,
Tin soldiers on the sill across the street,
The toy-man's whistle on the morning air,
If you could listen to the magic beat
Of rain-drops dancing hornpipes on the hedge,
Of sparrows twittering beneath the eaves,
I wonder—would you find it drab and dull
As a pale blossom pressed between two leaves!

But you and I are haply satisfied
Doing things in the old accustomed way;
You would not change with me nor I with you,
Not for the merest fraction of a day.
So we go on and on, hour after hour,
Each in his path, liking the things we do,
And when we meet we smile, and yet I know
You pity me as I am pitying you.

MABEL A. FARNUM.

Sociology

Craft versus Industrial Union

REGINALD T. KENNEDY

NOW that the executive council of the American Federation of Labor can look back to its meeting in Miami, and the United Mine Workers have ended their Washington convention, it is possible to recapitulate the battle between the industrialists and the craftsmen. Instead of seeking to conciliate the industrial block, the executive council only intensified the strife between the two factions. Sharply denouncing the Committee for Industrial Organization, President Green, of the Federation, and his followers insisted that the Committee be forthwith disbanded as a menace to labor's cause. In his view, its activity could only lead to dual unionism and the disruption of labor's forces. But Charles P. Howard, secretary of the CIO, and president of the International Typographical Union, denied that the industrialists planned a dual union, and insisted that their work was "educational," planned to inspire organization of workers in unorganized industries.

The peak of the clash was reached when Mr. Green took the floor to address the United Mine Workers. Invoking all his powers of oratory, he pleaded with them to forsake their campaign, and to abide by the decision of the Federation's executive committee. The miners listened in silence, but Mr. Green had hardly finished when by almost unanimous action the delegates rejected his plea, and ordered him to take their answer to the executive council. It was an exceedingly embarrassing position for Mr. Green. A former miner, he won his way to a high position in their organization, and even today is their delegate to the A. F. of L.

Mr. Green's role has been an anomalous one since the start of the struggle between these two types of unionism. "The American Labor Year Book," for 1917-1918, contains, as many will be surprised to learn, an article which he wrote in defense of industrial unionism. It is a brief, cogent explanation of the difference between the craft and the industrial union, and, on the whole, is an admirable defense of the type which he now opposes. In this article, Mr. Green wrote, "The organization of men by industry rather than by crafts brings about a more perfect organization, closer cooperation, and tends to develop the highest form of organization." Today, however, Mr. Green believes that the future of the Federation is at stake, and that it can be preserved only through unity. His position is substantially that whatever may be the justification for industrial unionism the need of a united front by labor is paramount. The activities of the CIO break this front by leading to dualism.

The group led by Charles P. Howard, of the Typographical Union, and John L. Lewis, president of the United Mine Workers, stands by the original declaration that there is no intention of setting up a rival or disrupting organization. Instead, it is intended to strengthen labor and

the Federation by bringing into the fold millions of unorganized workers in the basic industries who now refuse to join the crafts unions. According to Lewis and Howard, the workers in such industries as radio, automobile, rubber, and steel demand an industrial union, as the only type suited to their circumstances. The action of the National Radio and Allied Trades bears out their argument. This union, composed of 30,000 radio workers, voted unanimously at their convention last December for an industrial union chartered by the Federation, and directed their president, James B. Carey, to present their request to the executive council.

That body, as is now well known, refused the plea, and put aside a great opportunity. Its decision ranged the radio workers under the jurisdiction of the International Brotherhood of Electrical Workers. Since the convention, according to Mr. Carey, the International Association of Machinists approached the independent radio unions, offering to take them in as a group. As the Electricians had also offered to absorb the radio unions as a separate division, Mr. Carey felt justified in claiming that "it would seem that the craft unions are recognizing the need for keeping all workers in one union in mass-production plants, and, in fact, are admitting our arguments as to the necessity for industrial unionism in this mass-production industry." Meeting at Washington in the early part of February, the heads of the radio workers refused to abide by the decision of the executive council, and decided to form a national union of their own, leaving the door open for further negotiations if the electrical workers presented a "fair and reasonable offer."

The United Auto Workers are likewise in a belligerent mood. In their case also the executive council turned down a request for an industrial union, and ordered that large groups of their number affiliate themselves with craft unions. At present the unions in the auto field are so weak that in respect to effective collective bargaining it matters little whether they join the craft unions or not. The leaders of the auto workers realize the situation and blame it first on the open-shop policy of the manufacturers, and secondly on the failure of the A. F. of L. to organize them on industrial lines. Apparently, then, they either remain unorganized, or, with the aid of the CIO, become an industrial union and follow the path of the radio workers. Admittedly the organization of the auto workers has been one of the sorriest messes in union history, and the action of the A. F. of L. two years ago in agreeing to proportional representation in the industry has been unsurpassed for naiveness.

On their part the United Miners are more out of than in the A. F. of L. At their convention they gave their leaders the authority to withhold payment of their yearly taxes to the A. F. of L. whenever the officers deemed such

action to be wise. Such a move by Lewis would be tantamount to withdrawal. To exemplify further their determination in fighting for industrial unionism, the miners made provision to take into the United Mine Workers laborers "in and around coal processing plants." Craft unions claim jurisdiction over some of these workers, and so is added another point of controversy.

It is on the steel industry that interest is now focused. The A. F. of L. union in the field has been a failure and rules over a negligible number of men. The greater number of steel workers belong to company unions which have become so powerful that they are a menace to the owners. In the middle of March representatives from six plants met in Pittsburgh to draw up a program to present to the owners. In the past they have indicated their desire to become affiliated with the A. F. of L. but only as industrial unions. To further organization in the steel industry the CIO offered to donate \$500,000, and organizers, on the condition that the unionization be on industrial lines. William Green chose to ignore the proposition, and instead called for a fund of \$1,500,000 from the A. F. of L. unions. Now the questions are, will the craft unions raise the needed amount, will Green be compelled to accept the offer of the CIO, or will the company unions in the steel industry form an organization of national scope completely independent of the American Federation of Labor?

Much depends upon the answers to be given by the executive committee of the A. F. of L. in session at Washington as these lines are written.

With Scrip and Staff

WHEN a man like Santayana pictures one of his characters as establishing a Benedictine community, he does so in the hoary Protestant tradition of the monastic life as a thing for weaklings and an escape from hard burdens of the world. Such a notion is blind to the facts. As an historic movement, or in the case of the individual, the peace of the monastery is the result of tremendous conflict, a warfare, as its great Founder says, waged with shining weapons. And its heroes were men strong in body as well as in soul.

Utterly different from the accepted "refuge" picture is the life of the monk in the mission field. If there is any "refuge" in such a life, it can only be from the worry of a bad conscience; but not from poverty, danger, and every type of temporal uncertainty. Take the Benedictine missions in China and Korea. Bishop Sauer, O.S.B., of Wonsan, Korea, writes that the German Catholics in the Fatherland have contributed financial support to these missions in the past, and would continue to do so now in spite of their own dire need, but because of the Government's ban on the exportation of all money out of Germany further support is impossible. Yet the blood of martyrs shed so abundantly in Korea is now bearing fruit. According to the Japanese historians the number of

Korean Catholics who gave up their lives for Christ in the one great year of persecution alone, 1866, was 30,000. Literally thousands could be won for the Faith if the institutions now existing could be maintained, and new ones opened, especially in the larger cities.

Even the Far East can produce little destitution greater than that of some of our missions among the American Indians in the Dakotas and other States hard hit not by drought and dust alone, but still more by the white man's greed, the Indian's worst enemy. The monks who share the front ranks in this field along with those of other Religious organizations have an old-model Ford as their cloister. Yet the structure they are building up is as solid a fortress of stability and peace as Subiaco, Einsiedeln, or Cluny.

ALARM over the future of Protestant missions was shown at a meeting of statisticians on April 29 by Charles J. McCullough, vice president of Babson's statistical organization. Only thirty per cent of the seats in United States churches were being used, he said. "If church attendance continues to peter out our mission societies and all our other church organizations will go overboard." In 1934, 49.07 per cent of our population belonged to churches, eighty per cent of Protestant church gifts came from persons over fifty years of age, and eight per cent of those listed as belonging to (Protestant) churches were dead. (I commend these figures to the attention of the gentleman who wrote to the Pilgrim a few months ago expatiating on the advantage of a married clergy.)

The concern that Catholic missionaries express over their own missions does not arise from any alarm over the decay of religion itself. It is rather that as yet the true purpose of Catholic missions remains ill defined, if defined at all, in the minds of most Catholics. Sloppy thinking in this regard is vigorously attacked by a competent critic, the Rev. Albert Perbal, O.M.I., professor at the Scientific Missionary Institute of the College of the Propaganda in Rome, who writes in the quarterly *Revue de l'Université d'Ottawa*, for April-June, 1936.

When we talk of missions, says Dr. Perbal, we are apt to drop into an "over-simplified and romantic concept." People have simply chaotic, often prejudiced ideas of vague distant countries, which discourage any serious thought. Father Perbal disagrees with some of the Catholic writers on the topic, as Father Tragella of Milan, who would appear to limit missions to work among infidels or non-Christians. He believes that even such authorities as Schmidlin, Krose, Streit, Schwager, etc., lean to this view out of regard for Protestant susceptibilities.

The object of the missions, says Perbal, following the authentic declarations of the Church and the teaching of most of the missionologists ancient and modern, are "all souls which are not yet incorporated in the Catholic Church, in places or regions where the Church is not yet stabilized" (*italics mine*). The absence, therefore, of a stabilized Church is the criterion of the mission territory. "This conclusion," says Perbal, "is definitely confirmed

by a letter of the Sacred Congregation of the Propaganda, dated May 20, 1923: 'We cannot say that the Church is installed in any country until the Church lives there by its own life, with its own sanctuaries, its own clergy, by its own means of support, in word, when it enjoys there its proper manner of life.'"

The missionary, it is frequently said, is primarily a savior of souls. But, notes Father Perbal, there are souls to save everywhere. "This is the missionary's task, as it is that of his confreres of old established dioceses; but at the same time he prepares the adult Church, the 'mature' Church: it is this which distinguishes him specifically from every other priest incorporated into those venerable dioceses which no longer even remember the time when they, too, were 'missions.'"

WHEN, then, one may ask, is the Church so "installed" that it may be said to have achieved its maturity, and no longer to inhabit a mission territory? Father Perbal, who follows the principles laid down by Father Pierre Charles, S.J., of Louvain, gives three criteria.

First, and most essential, is *stability*. The Church should not be a passing apparition, but give reasonable hope of permanence, and possess, normally, a native clergy. Secondly, it should have *integrity*; it should enjoy a certain degree of social and even of material order, have made progress in extirpating such extreme abuses as slavery, child marriage, castes, social injustices, etc. Thirdly, it should enjoy a certain degree of material solidity, in the way of structures, as churches and schools, and self-multiplying organizations, so as to give tangible evidence of its visible, corporal existence.

I believe that if some of these principles were better understood, our missionaries would have less difficulty in expressing to the people the why and wherefore of their appeals.

THE PILGRIM.

Literature

Books for Boys

JOHN BUNKER

PRIMARY teachers, often—and parents, sometimes—give anxious consideration to the question of what books the boys in their charge should read. There are so many kinds of books, and, apparently, so many kinds of boys! The present paper is a diffident attempt at an answer, together with an attempt, also diffident, at a suggestion of guiding principles. The boys we are aiming at are parish-school boys, that is, of ages between six or seven and thirteen or fourteen years; and if the problem posed seems invidious in its restriction to boys, it is so restricted partly because these so-called formative years seem to be much more morally perilous for boys than for girls and also because, as a practical matter, girls of these ages seem to like pretty much the same kind of books as do boys; indeed, many girls seem actually to prefer them.

The trouble with most book lists, and most book listers, is that they are impossibly idealistic. Starting out with a more or less vague notion of "culture" and with, alas!, a too exact remembrance of college-entrance requirements, the makers of such lists usually busy themselves with great names and with great names only. More theoretical than practical, they seem unaware of the fact that readers, that is, book-conscious children for whom reading will later become a lifelong passion and delight, are made not by a rigid program but by miscellaneous browsing; and in such an instance as the present one the list makers are apt to forget that one boy's meat is anything but nutritious for another boy or even for a great number of other boys.

With such warning signals in mind I proceed then to give a list of books which from actual experience have been found to exert a certain attraction for a group of boys and girls of the ages under consideration. List I consists of classic or what might be termed foundational books, that is, books which will in later life be a source of common reference or allusion, a part of a boy's permanently valuable mental furniture. List II consists of what might be called semi-classic books. And List III is made up of so-called popular books. Or, looked at from a slightly different angle, these three categories might be listed as works of genius, works of talent, and works of ephemeral ability.

I

Adventures of Robin Hood
King Arthur and His Knights of the Round Table
The Arabian Nights
"Robinson Crusoe"
"Gulliver's Travels"
"Treasure Island"
Andersen's Fairy Tales
Grimm Brothers' Fairy Tales
"Ivanhoe" and "The Talisman"
"Oliver Twist" and "David Copperfield"
"The Three Musketeers"
"Tom Sawyer" and "Huckleberry Finn"
"Alice in Wonderland" and "Through the Looking-glass"
"The Jungle Book" and "Captains Courageous"

II

"Tom Playfair," "Percy Wynn," "Harry Dee," "Ethelred Preston," and "Claude Lightfoot," by Francis Finn, S.J.
"Black Beauty" by Molly Elliot Sewall
"Men of Iron" by Howard Pyle
"Little Lord Fauntleroy" by Frances H. Burnett
"Toby Tyler; or, Ten Weeks with a Circus" by James Otis
"Master Skylark" by John Bennett
"The Call of the Wild" by Jack London
"The Hoosier Schoolmaster" by Edward Eggleston
The "Oz" books by L. Frank Baum
"20,000 Leagues Under the Sea," etc., by Jules Verne
"The Dark Frigate" by Charles Boardman Hawes
"Mutiny on the Bounty" by Nordhoff and Hall
"The Scarlet Pimpernel," etc., by Baroness Orczy
"The Sea Hawk," etc., by Rafael Sabatini
"Beau Geste," etc., by Christopher Wren

III

List III would include the frankly "popular" books, ranging from Alfred Payson Terhune and his dog stories, through James Oliver Curwood, Zane Grey, Ralph Henry Barbour, and a miscellaneous group of others, down to and including Edgar Rice Bur-

roughs and his Tarzan series. This category corresponds roughly to the G. H. Hentys, Horatio Algers, and Oliver Optics of thirty or forty years ago. The tail end of List II shades insensibly into the beginnings of List III, so that it is a somewhat arbitrary arrangement to put, say, Sabatini and Wren in List II and Terhune and Curwood in List III.

In general, the distinction between the three categories is that, whereas List I is marked by superior style, fine characterization, and verisimilitude in action, and List II by somewhat more insistence on action and less on style and characterization, List III deals almost exclusively in action, with characterization more or less elementary and style usually undistinguished. It is to be observed, however, that though List III is the least in artistic merit, from the boy's viewpoint it is no less important than the other two. In practice, indeed, it will be found that a boy will be found skipping from one extreme to the other, reading Curwood one week and Scott perhaps another.

The point to be kept in mind is that, at this stage of the game, we are engaged in forming readers, not fine critical taste; and if a boy is forced to read exclusively only those books which fine critical taste approves, he will probably wind up by reading nothing. (Similarly, later on in high school and college many a student, dragooned into the reading of poetry—together with a surrounding mass of archeological, and non-essential, details—will form a profound and permanent dislike for this highest form of literary art.)

Two main points remain to be touched on. First, what of the immoral elements and incidents and in such classics, say, as the "Arabian Nights" and "Gulliver's Travels"? On this point the statement may safely, I think, be hazarded that the healthy imagination of boys of this age blithely slides over them and in fact—as with the last two books of "Gulliver"—altogether omit them (just, as, for a different reason, they omit the latter books of "Robinson Crusoe"). Certainly, they do not dwell on them. In practice, however, this difficulty is more apparent than actual, since the "popular editions" of these books, which are all that the average boy ever sees, entirely eliminate the objectionable elements.

What would seem a more serious fault in a list intended, as this is, for Catholic boys is the omission of books dealing with the most greatly daring, generous, and (from a purely adventurous viewpoint) most heroic of the sons of men, namely, the saints. This objection, of course, might be waived or evaded by the statement that the present selection deals only with fiction, (since fiction is, normally, the first and usually the only type of reading that appeals to boys of the ages in question). However, the question has such important implications that it seems to call for comment.

The primary difficulty here, it seems to me, is rather subtle; for while it is true that what boys chiefly look for in books is heroic action and that in the specific matter of heroic action the saints are incomparably unique, the particular sort of action that boys seek is mostly on the material or physical plane, whereas the saints' peculiar excellence lies in interior and spiritual action. (At this point, too, the warning might be interjected that

where boys are coerced into spiritual reading, the result is more liable to be permanent dislike or rank hypocrisy than the spiritual ardor of a Guy de Fontgalland.)

Summing up, then, I should say that a boy who made free use of some such collection of books as that given above—suggestive rather than definitive—would be in a fair way toward becoming a reader, with a developing imagination and a growing love for literature. And a love for literature, it seems to me, has certain manifest advantages, not merely cultural, but spiritual.

For one thing, literature tends to foster that admirable quality which in modern life seems in danger of total extinction, namely, a sense of honor; and though honor, as Falstaff discovered, may not set a leg or put money in the purse, it has nevertheless its peculiar merits to which other important merits are attached. For instance, with boys of an idealistic and hero-worshipping nature, that is, boys, romances of chivalry are pretty sure to awaken in them some measure of courtesy, courage, self-reliance, gentleness, and consideration for the weak and helpless; in sum, a certain high-minded attitude toward others and toward themselves.

These, it is true, are all merely natural virtues; but are not natural virtues the basis for supernatural ones? Newman's spiritual life, for instance, it may fairly be argued, gained rather than lost by his confessed lifelong devotion to the novels of Scott. More eminent examples even than Newman's may be adduced; and when the wounded knight of Loyola began to read, in the absence of his favorite books of romance, the lives of the saints, might it not be that his reading—and his whole subsequent career—took color and influence from his remembrance of knightly chronicles? And when a young Italian cavalier addressed his lyrics of love to the fair damosels of Assisi, did they not contain a note of beauty and passion carried over and transmuted in his later songs to that Lady who is fairer than all other ladies and more lovely than the moon and the stars? It does not seem altogether fanciful to suppose so.

A Review of Current Books

Fiery Young Catholic

NIGHT OVER THE EAST. By E. Von Kühnelt-Leddihn. Sheed and Ward. \$2.50.

THIS second novel by the author of *Gates of Hell* is a tragedy of the Balkans. A young Hungarian aristocrat returns to Budapest after a self-imposed exile of several years in Finnish Lapland. Circumstances sweep him into the Macedonian Revolutionary Organization, where he gains first-hand evidence of the ghastly terror stalking over Macedonia and Croatia. Revolted by the horrors he has witnessed, he withdraws once again to his Arctic retreat.

This book is decidedly inferior to *Gates of Hell* and it lacks the latter's sweep and breadth. The material is rather loosely strung together, and the emotional tangle in which the characters are enmeshed is awkwardly managed. Then, too, Herr von Kühnelt-Leddihn tends to bombard his reader with brutal and sensational details, that betray either a straining after effect or

the inner discords of a mind not yet fully come to terms with reality. But a novel by this author is to be judged for its ideas rather than for its technical merits. Von Kühnelt-Leddihn has a feeling for the primary forces behind things. His pages breathe a burning conviction that the choice is ultimately between Rome and Moscow. He will have no part in compromise or half-way measures. He has nothing but scorn for the post-war Liberal-democratic régimes in Austria and Hungary. He pours denunciations upon the alliance of Western Liberals, Grand Orient Masonry, Schneider-Creuzot-Skoda, and Belgrade. He presents a moving and tragic picture of Hungary, dismembered by the treaties and crippled in spirit, and of the seething unrest, the ceaseless plotting and intrigue, the web of espionage and suspicion, which is the portion of all the Danubian capitals. He never wearies of pillorying the *bourgeoisie* for their greed, their selfishness, their smugness, their insensibility to other men's wrongs and misery, their incapacity to understand the meaning of sacrifice and redemptive suffering.

But we are not satisfied with von Kühnelt-Leddihn. Everything with him is solid black or sheer white or violent color unrelieved by shades. He is almost always taut and strained, without sufficient balance or moderation. Surely even in his Budapest of snobbish aristocrats, badly balanced students, despairing Calvinists, and sad-eyed Jews there is some place left for serene family life, for unselfish loyalty between friends, for calm acceptance of simple human values. There is about his Catholicism something fierce, something intolerant. He is ill at ease in the presence of anything not Western, in the sense of Latin Catholicism under the aegis of the Germanic Holy Roman Empire; he loathes Byzantium and all that stems from it—not only because it is schismatic, but also, so it seems, because it is Eastern. Von Kühnelt-Leddihn has already won his spurs as a Catholic novelist with *Gates of Hell*, and he writes with the incisive frankness and the eager grappling with fundamentals characteristic of the young Catholics rising up in Europe and America. May he continue to do so. But he will not fulfil his promise as a writer of great Catholic fiction until he realizes that in genuine Catholic heroism, even in the midst of a crumbling universe, there can be nothing strained, nothing hysterical, nothing fanatic, nothing arrogant.

GERARD J. MURPHY.

Partisan Playbill

INSIDE EUROPE. By John Gunther. Harper and Brothers. \$3.50.

FROM the standpoint of pure craftsmanship John Gunther is something of an ace. His international picture gallery is a brilliant affair and the little pictures show up as brightly as do the major canvases. Complex personalities are dished up with a sauce of back-stairs anecdote and a salad of acutely selected uncomplimentary items that stick to the memory—as that Sir John Simon wanted to be liked more than people liked him, or that M. Herriot has an obsession that he must save France. It is a playbill of the European stage.

Mr. Gunther is at his best when not moved by strong like or dislike, as in his description of Stanley Baldwin. Gil Robles is only "clever in a small, vicious sort of way," corrupted by the Jesuits, and is a "dangerous man, and on the make." But Azaña is a "pale green Incorruptible." The constitution of his regime "exuded the pure cool aroma of Jean Jacques Rousseau and Thomas Jefferson." Stalin's learning is "both broad and deep." "He cares nothing for pomp and ceremony." "His attitude toward sex is entirely normal and healthy." Where Hitler is a "blob of ectoplasm," Stalin is like a "block of sleepy granite."

Mr. Gunther describes snappily from first-hand experience the events of Austria in February, 1934. The intimacy of his testimony is only paralleled by the violence of his partisanship. His entire concept of Austria, her historic, patriotic, spiritual ideas, is summed up in one brief phrase: "The hinterland was poor, backward, and

conservative, Roman Catholic, and jealous of Vienna's higher standard of living." That the "hinterland"—all Austria outside of the Socialist clique in Vienna—wished to live its own life and preserve its heritage of civilization and culture, seems not to occur to this embittered mind.

In his summaries Mr. Gunther excels particularly where his emotions do not come into play—as where he sums up in seven headings the accomplishments of Kamal Atatürk's career, gives the modest salaries of Bulgarian officials, or lists in a couple of amusing pages the surface "forces" in English political life.

These highly seasoned pages follow the accepted policy pattern of much press correspondence at the present day. If you are one of those souls who believe that Soviet Russia is simply grand, you will experience a nice warm glow at the end of his last chapter. If you are puzzled by the sequence of events in some contemporary happenings, such as the Nazi purge, you will find relief in his skilful unravelings. If you look for deeper explanations or for underlying principles, you will be disappointed. It is a journalist's banquet, and your enjoyment, if you are not of the omnivorous variety will depend largely upon your ability to discriminate mushrooms from toadstools. JOHN LAFARGE.

Burton Revisited

THE ANATOMY OF PERSONALITY. By Howard W. Haggard and Clements C. Fry. Harper and Brothers. \$3.00.

THIS volume, presented evidently as a new treatment of an old subject, will hardly fulfil the twofold purpose of its author—namely, (1) to give others an insight into their own personalities and thereby gain an understanding of self which, as they claim, is the first step toward self-improvement; and (2) an insight into the peculiarities of others, which is the first step toward the broad tolerance that gives one respect for one's fellow men.

Starting with the problem of Theophrastus in attempting to reason on the peculiarities of individuals, the authors plan to show how personality is the basis of human behavior, is inborn in the species *homo sapiens*, just as is the physical form, the physique.

To show that human nature and the gamut of human behavior have not changed in 2,300 years they cast before our eyes the example of Theophrastus' impure man. Just why they select this character first is different to say.

Throughout the work we are informed that personality is to be studied by the analytic method. Modern chemistry, it seems, has supplied a sound basis for classification by showing that there are only a few fundamental elements by the combination of which matter is formed. The differences in the properties of the various materials arise from the peculiarities of the component elements entering into each particular substance, their number, and arrangement. So modern psychiatry supplies a similar approach to the classification of human personalities. The basic elements as outlined in this volume are The Physique, The Impulse, The Intelligence, The Temperament, and The Ego.

No consideration, naturally, is given to the spiritual because there are too many "realities that lie within the flesh"; heredity puts them there, and even "the elderly man" who "no doubt believes that he deliberately chooses each of his paths, that he is a free-thinking, free-acting individual," must realize that "nothing is farther from the truth." His decisions all lie in the past.

There is little wonder, therefore, that the authors decide to list everyone as psychopathic. Why should not this be so? Without free will what room is left for interest, ambition, or zeal, even though character may be developed through the actions of environment or personality? The various definitions of character, personality, temperament are built to suit the theory being promulgated. Much stress is laid on emotion, temperament, mood, tempo heredity, and environment.

We might ask just who is to be the real judge of what the

normal man should be? What qualities really are to be manifested for normalcy? The authors have tried to judge from the abnormal to the normal. They have missed the mark in multitudinous ways, have confused habit with practice, weakness with strength, meekness with cowardice.

The streams of life will go on. We shall have the vivacious, the excitable, the irritable, and explosive. The meek and the mild will still persist in self-abnegation, as will many of those who are not actually meek or mild, though considered so by many who in their own strength of ego cannot realize that other things will exist when this earth has gone and that the weak of this earth may confound the strong. The structural revelation of personality aimed at as the sole purpose of this book may later and by others be brought out in a more correct and accurate manner.

JOHN F. COX.

Shorter Reviews

GOD IS MY ADVENTURE. By Rom Landau. Alfred A. Knopf. \$3.50.

THE title of this book is somewhat misleading. It deals chiefly with some alleged esoteric and psychic phenomena appearing in our day. The book describes the author's experiences in interviewing Krishnamurti, Hermann Keyserling, Stefan George, Rudolf Steiner, Gurdjieff, P. D. Ouspensky, and others, some of whom dabble in spiritualism, faith healing, clairvoyance, and so on. The author by neglecting to show forth adequately any belief in a personal providential God, seems to hold only the deistic conception of the Divinity. Man's ultimate purpose seems for the author to be only the development of his own individuality. The chief personages interviewed and praised are pronounced individualists. And their trend is towards complete self-expression of the tendencies of man's nature in the individual. Hence, any direction or teaching by an authoritative divinity is at least passed over in this book.

The usual naturalistic philosophy with the accompaniment of some successful researches in experimental psychology furnishes the book with some plausibility. But like the work of Freud and other similar exponents of naturalism, the book is unable to afford any very profound conclusions. By his silence in regard to Christian principles of religion and their bearing upon human progress the author seems to reject, or at least frown down upon, all the truths of the Christian past. This work fails to perceive the real adventure—that of the millions of Christians who have been safely guided in the past by the authoritative teachings of Christ.

P. J. H.

THE ORIGINS OF AMERICAN CRITICAL THOUGHT, 1810-1835. By William Charvat. University of Pennsylvania Press. \$2.50.

THOSE who are inclined to think that there is scant herbage in the so-called barren pastures of our native literature will find inspiration and stimulus in Dr. Charvat's study. The quarter of a century under survey witnessed the incubation of Romanticism in America. Between 1810 and 1825, Bryant, Halleck, and Drake had pushed forth their most daring wings, while Cooper and Irving had reached narrative heights. Yet even their finest work is apt to be overshadowed in our eyes by the glory of the Sun Treaders. Therefore one of the most interesting features of this piece of research is the contemporary American reaction to the English Romantics—and to whom some of our best early criticism was devoted.

In examining the literary journals of the period, Dr. Charvat comes to certain very definite conclusions: that the American mind was imbued with Scotch philosophy through the teachings of Kames, Blair, and Alison in college rhetoric; that the average criticism of the day subjected literature to the ideals and limitations of the reader; that the critical tone was judicial and moral. To a few independent thinkers like Richard Henry Dana the elder,

who disliked moralism, we owe the fact that American literature and criticism did not become entirely submerged in the Genteel Tradition.

A. McL.

THE SPIRIT OF IRELAND. By Lynn Doyle. Charles Scribner's Sons. \$2.75.

THERE are several reasons to praise this book, and almost every one of the reasons suffices for the price of the book. It is unique in several aspects, for its author, an understanding literary man from the North of Ireland, proves that open eyes and a fair mind can discerningly appreciate the life and customs of Southern Ireland. Does he not assert with emphatic authority that despite the ups and downs of political controversies and economic endeavors, Southern Ireland will always be one of the Pleasantest Places of Humanity? He is not striving to say things in propaganda. "I can but add my stone to the cairn," says he in regard to the cumulative praises of Erin. He has written his charming volume with the loving technique of two other North of Ireland devotees. And his gracious texts are accompanied by a rich supply of exquisite illustrations, a gallery, indeed, of endearing revealments. Landscapes are plentiful and entrancing. But the author presents more beautiful pictures of the soul's landscapes.

M. E.

STORM-TOSSED. By Daniel A. Lord, S.J. The Queen's Work. \$2.00.

WITH that rapidity of action which is the only excuse for writing a novel, Father Lord tells the story of Moscow against Rome. "If Communists had the truth—if Catholics had the zeal." 'Tis a consummation devoutly to be wished. The zeal of Stalinism and the truth of Catholicism—it almost seems as if Christ's poor are prevented from hearing His message, and that their simple ardor, not to be confined, goes out to Communism.

In the narration of this pitched battle, Communism against Catholicism, the occasion is a protracted factory strike which the Catholics would settle by peaceful means, the Communists by the torch and the club. Action carries the story of love, demagoguery, shooting, and death. There is vivid contrast between the Beatitude-minded Catholic Workman and the hate-fed Communists, who yet have justice in their cause against oppression and starvation. "If love could live and hate could die," says the converted Communist. But love, personified by the heroine, dies, and hate lives on. With this challenging conclusion Father Lord would stir us to action. The book has been successfully dramatized and staged.

J. W.

Recent Non-Fiction

A SAINT OF TODAY. By Joseph J. Daley, S.J. In these "Teresian Pastels" Father Daley pays loving tribute to The Little Flower of Jesus in a series of thirty-one sermonettes, which Father Dolan, the Carmelite, wishes to distinguish with the name *Teresian Jewels*. The virile and masterly manner in which Father Daley has developed his subject most certainly deserves the more exalted suggested title. For every one of the thirty-one chapters abounds with a kindly, courageous, and stimulating encouragement to perseverance and Faith, and as definitely and sharply impresses upon the soul of the attentive reader the image of St. Therese's character and virtues, as the diamond cutter cleanly and irresistibly traces its line upon the surface of the cleft glass. As a commentary on her *Autobiography* these pastels are arresting; as suggestions for sermons, they are valuable. As devotional reading they will restore hope to the bitterly depressed. (Devin-Adair. \$2.00.)

MONT-SAINT-MICHEL AND CHARTRES. By Henry Adams. This is a reprint of the book which, in the words of Ralph Adams Cram, is "one of the most distinguished contributions to literature and one of the most valuable adjuncts to the

study of medievalism America thus far has produced." Its aim is to furnish the reader with a learned background for an understanding of the twelfth century, to make him eight centuries old, if possible. We are treated to architectural studies, to the medieval love of Our Blessed Lady and the miracles she worked and to some studies of the medieval philosophers, especially Abelard and the mystics. There is a good chapter on St. Thomas. One need not agree, indeed cannot agree with everything Adams says about the Blessed Virgin, for this—one of the most revealing books on medievalism—is the testament of a skeptic. Published March 31. (Houghton Mifflin. \$3.00.)

SLOVENLY PETER. By Mark Twain. Kredel. Mark Twain made many valiant attempts to learn German and once thought that he was succeeding fairly well until they sprung the subjunctive mood on him. But this free translation into English jingles of the famous German children's poem, *Der Struwwelpeter*, shows that he had a very creditable command of the language. (Harper. \$1.50.)

THE LEGEND OF ST. COLUMBA. By Padraic Colum. This book is destined for a permanent place in any library. Although written for young readers, it is thoroughly enjoyable to older ones. In a simple, direct, charming manner Mr. Colum has re-vivified a delightful Saint. Colum-cille, called Columba, combines the rich fairy lore of Ireland with the universal truths of Christianity. The result is a book of rare charm. No child should be deprived of the beauty of this legend. The book is appropriately illustrated and well bound. (Macmillan. \$2.25.)

Recent Fiction

WOMAN ALIVE. By Susan Ertz. This is a glimpse of the world in 1985. Men are stupid, war-loving, romantic, and impractical. Women are sensible, peace-loving, matter-of-fact, and practical. Because women have not imposed their superior ideas in guiding the destiny of the race, men have driven it on a course of war and destruction. As the result of a recent war, a peculiar disease, to which men are immune, has wiped out all women save one. She is installed as queen and as the price of begetting girl children to re-people the earth, she insists on her ideas in directing the world of the future. The one definite proposal is that there is to be no taking of life by war or capital punishment. Since science has learned to control the sex of offspring, women are to be kept in the majority and feminine ideas are to prevail. That portion of science, of literature and of the other arts that relates in any way to war, is to be discarded. The spiritual side of human nature (this is vague and undefined) is to be emphasized in education. It is just as well that the vision closes before the program gets under way. The novel condemns any war, offensive or defensive as monstrous and unnecessary. There is an array of bad logic and fantastic assumptions. With a few changes, the author could have produced an excellent burlesque of the extreme pacifist program. (Appleton-Century. \$2.00.)

THE ROOFS OF ELM STREET. By William McNally. This neighborhood in a growing river town of Minnesota is portrayed as a type for the wealthier classes in cities and towns throughout the country. The novel tells the story of three families and their entanglements through two generations. One of the characters, a Catholic, quickly gives up her religion when she comes in contact with an Irish infidel. The best thing in the book is a defense of the individual accumulation of wealth and the influence of wealth in government. This, a conversation between a German Lutheran lawyer and his radically inclined son, is an interesting presentation of the conservative side. (Putnam's. \$2.50.)

FLOWERS FOR THE JUDGE. By Margery Allingham. A really fine mystery of an English publishing house, a man who vanished between seconds, and a murder some twenty years later. Very well written, excellent characterization. The story belongs with the best of the season. (Doubleday, Doran. \$2.00.)

Communications

Letters to insure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Mother

To the Editor of AMERICA:

After reading the recent editorial on Mother's Day, the thought occurred to me that this day in future years might well be observed in honor of our Heavenly Mother as well as our earthly mother. It is regrettable that the Blessed Mother of our Redeemer is too little known and honored, even within the True Fold. One way to do this would be to pledge our deep and sincere devotion and also promise to observe something especially dear to her—modesty in dress, purity of speech, and reverence for the Holy Name of Jesus, her Divine Son.

Father Faber says:

... God is pressing for a greater, a wider, a stronger, quite another devotion to His Blessed Mother. ... Let a man but try it (this devotion) for himself, and his surprise at the graces it brings with it and the transformations it causes in his soul, will soon convince him of its otherwise almost incredible efficacy as a means for the salvation of men and for the coming of the kingdom of Christ. ... O, if Mary were but known, there would be no coldness to Jesus then!

Mothers should also be urged to live up to their high calling, and to be exemplars of virtue for their children to emulate.

Springfield, Mass.

RICHARD LENZI.

Nine Old Men

To the Editor of AMERICA:

I have run across many foolish denunciations of the "nine old men" of the Supreme Court in editorial writings and articles of youthful scribes. Why these men should be called nasty names because of their age, while their legal wisdom, their experience, prudence, and caution are completely ignored is more than I can fathom. Bad sports, these same scribes; the referee must be fired because he had the boldness to call them out. Like the proverbial angels these nine men fear to tread where reckless and inexperienced youth boldly struts and falls.

The Supreme Court dared contradict the will of the people expressed by their worthy representatives in Congress. Besides the Judges are a set of biased, narrow, and reactionary men, giving verdicts according to whim and long-antiquated, ultra-conservative views of the Constitution. By the way, are judges worthy of the name and dignity if they decide according to foreign minds and their demands? All judges have some bias. It is equally true that our present Congress is biased, changeable, and changing, often unprincipled and always having one eye and ear close to the ballot box at home. Moreover, this same Congress has paid no attention in making its law to the carefully worded and calmly considered will of the people expressed decades ago in the fundamental law designed to keep the States from speedy dissolution. Thank God, we have some old men placed at the helm to steer our Ship of State and keep it from drifting and getting out to a stormy sea!

The Constitution pointed out long ago what methods are to be adopted to rectify these irritating encroachments of the Court. "Amend the Constitution," it said, "or curb the power of the Court by Congressional will in any particular matter." Decision by three-fourths majority only or by unanimous verdict is within the power of the judges and needs no Congressional interference. But let us be slow about making such a law, for it is a double-edged sword; it cuts both ways. "Why blame us," say the judges, "we are merely the chosen legal interpreters of the will of the people as expressed long ago and never revoked. We pass no

verdict on the intrinsic merits of the case." Besides, is it not most remarkable that the country has endured so long and even grown strong industrially under the aegis of the Constitution framed in the "horse and buggy" days with few amendments ever added? Furthermore, have we not some Constitutional experts down near the Capitol who might be consulted on the wording and import of a bill before it is passed?

These old, black-gowned judges and their worthy predecessors have braved many a blizzard before and have come out of the storm more rugged than ever. Constitutional critics are commonly of the "heads-I-win, tails-you-lose" type.

Philadelphia, Pa.

PHILIP H. BURKETT, S.J.

Mexico

To the Editor of AMERICA:

Interminable discussion has been in progress for a long time as to what real lovers of religious freedom can do in a positive way for the persecuted people of Mexico. But after the answer of the President to the Knights of Columbus, can the solution be any longer uncertain? From then on hasn't the entire discussion become a futile gesture; become like the attitude of the patient willing to accept any remedy but the one really necessary? If the advocates of justice for Mexico are truly serious and sincere, with the un-Christian, inhuman foreign policy of this Administration towards Mexico fully appreciated by them, and with a love for Christ and justice in their hearts, can they be truly afraid to declare openly that they will manifest their disapproval on November the third? How can God be expected to bless this country materially when the Administration lends its aid to such tyrants and persecutors as Calles and Cárdenas?

The issue is too clear-cut to justify mere palliatives availing nothing but indicative of a spirit of compromise and a lessening in self-respect. At times, as with Pilate, caution can become cowardice. Apathy and the refusal bravely to face issues involving justice and charity have had a sad sequel in Spain. The Administration's policy to Mexico is one which cooperates with injustice and oppression and so the disapproval of it given on every possible occasion transcends the realm of mere politics and becomes the espousal of the cause of Eternal Truth.

Philadelphia, Pa.

JOHN J. O'CONNOR, S.J.

Re Capitalism

To the Editor of AMERICA:

In re Father Colgan's letter of December 21, I should like to thank him for his kind comment on the *Catholic Worker*. Too many of our Catholics are infected with the virus of Calvinism; they have an almost chauvinistic regard for a system that is almost diametrically opposed to Catholicism; a system that is as material in its philosophy as is Communism. After all, isn't Communism the logical reaction of materialists to an evil material set-up? The Catholic answer to Communism is not the very class war they advance and which Mr. Hearst advances, but the replacement of the cause of Communism (the conditions that give rise to a perfectly justified reaction) with standards which will insure justice and a decent living for the working class. As Cardinal O'Connell says: "Philanthropy is no substitute for equal justice." What are the standards? Catholic ones, of course.

It is the philosophy and the technique, materialism and class war, that are un-Catholic. We must be careful not to defend the philosophy of bourgeois capitalism which is just as materialistic as Marxism. And we must be careful not to endorse class war, which does not belong exclusively to Marxism but to capitalism as well. Our technique, then, should be one of conversion. When one sees the zeal of Communists, their willingness to sacrifice everything, even their lives, for an empty, material ideal, he cannot help but realize that, once converted, the Communist would put to shame our bourgeois, smug, and self-complacent Catholics who were born to the Faith but prefer Calvinism. The

Communist must be made to see that Catholicism contains everything that is good in Communism plus something no material philosophy can contain. This will not be accomplished by persecuting him. An idealist thrives on persecution.

This is, perhaps, the fundamental thing for Catholics to realize; that their apostolic mission is that of conversion, not of carrying a technique of class war in favor of the *status quo*. Our chief fight is that of making Catholics appreciate the doctrine of the Mystical Body. The example they will set then cannot but influence every materialist, especially those sincerely working toward a better social order. We cannot hope to influence anyone merely by a statement of our beliefs; we must put them into practice. The counsels of the Gospel are to the non-believer just so much pretty talk if nobody guides their lives by them. We Catholics have had the answer to the whole mess for 2,000 years, but never thought to use it. The time has come, as Peter Maurin says, "to blow the dynamite inherent in the Catholic message." Without it all our puny attempts at social legislation, business regulation, etc., are as nothing. It is a philosophy we must change, not a set of laws. It is only by scrapping the material philosophy to which the world subscribes today, in favor of a spiritual one, that we can hope to bring about a permanent change.

New York.

WILLIAM M. CALLAHAN.

Cloister Variety

To the Editor of AMERICA:

After relating the wide scope of the mission of the Sisters of St. Joseph, you write: "This one Congregation is a complete refutation, if reply be needed, of the claim that Religious women who seek the cloister turn away from the world's sufferings." Is this a reply? Are not the cloistered nuns those whose work for the neighbor consists in praying for him? I do not think the objection that a cloistered Religious turns her back on the world's sufferings can be answered by telling all the works of an active Order such as I believe the St. Joseph Sisters to be. To those who do not see, the cloistered nun may seem to be wasting her powers in a service of self-sacrifice and prayer but to the blessed one chosen for the cloister, God's approbation and not man's is the goal. William James wrote of St. Theresa: "My own feeling in reading her has been pity that so much vitality of soul should have found such poor employment."

The vital position of the strictly cloistered Religious in the Church is too little understood by many Catholics.

Baltimore, Md.

MARGARET A. CARR.

[The reference in question considered merely the *indiscriminate* objection raised against all persons who abandon an active life in the world, which objection is refuted by the active life in Religion. To make plain the "vital position" of those who further renounce an active life even in Religion, special explanation, such as this correspondent evidently has in mind, is naturally necessary.—Ed. AMERICA.]

M. and R. Strains

To the Editor of AMERICA:

In your issue of April 25, there is a letter from one who tells how, while at Mass, scenes both romantic and profane passed before her with the strains of "Moonlight and Roses."

Whenever I happen to see a gay throng dancing to this melody, my memory is carried back to long ago, when these very strains, as then played by the organist at the church of St. Ignatius Loyola in this city, instead of distracting used to promote devotion. But that was before this beautiful composition for the organ had been appropriated as a musical setting for a sentimental ballad—before the jazz orchestra had changed its tempo to stimulate dancing feet.

Apparently the writer of the letter is unaware of the fact that these strains, which she evidently considers to have been a profane intrusion at a solemn part of the Mass, were composed for solemn occasions and bore the dignified title of "Andantino."

New York.

G. T. N.

Chronicle

Home News.—Beginning on April 30 the Senate Finance Committee held hearings on the Administration's tax bill. Secretary Morgenthau asked for the enactment of the tax bill as outlined by the President, and insisted it must be built up to the full yield to repair damage done to the budget by the invalidation of the AAA and the passage of the bonus. The proposed legislation was criticized by various spokesmen for business, including the Chamber of Commerce of the United States. Arthur A. Ballantine, former Under-Secretary of the Treasury, said that the measure would deplete business reserves and weaken the country's industrial enterprises. George O. May, of Price, Waterhouse & Co., accountants, questioned whether the new taxes were needed, holding that with improving business conditions, the present law would produce the new revenue desired by the President. The Robinson-Patman anti-chain-store bill was passed by the Senate on April 30. The Navy Department Appropriation bill was reported by the Senate Appropriations Committee on May 6, having been reduced to \$529,125,806. It had been passed by the House on May 1 without a record vote, carrying a total of \$531,068,707. On May 4 the Senate approved a bill providing for a permanent form of government for the Virgin Islands with universal suffrage, and sent it to the House. On April 30 House action on the Frazier-Lemke farm mortgage bill was assured when 218 signatures were obtained to a petition to discharge the Rules Committee from further consideration. A House bloc continued its efforts to allot to PWA \$700,000,000 of the \$1,500,000,000 Relief Appropriation bill despite President Roosevelt's disapproval, and on May 5 filed a petition for a Democratic caucus to consider it. On May 4 the SEC transmitted to Congress the first section of its report on defaults, reorganizations, and protective committees in securities. A reciprocal trade agreement with France was signed on May 6, effective June 15. Details were not disclosed. The trade treaty signed with Guatemala on April 24 provided for sharp reductions in Guatemalan tariffs on imports from this country. In the Democratic primary in Maryland the President defeated Col. Henry Breckenridge by a ratio of five to one. In the Republican primary in California, Landon delegates were defeated by an uninstructed group. In South Dakota, Senator Borah was only 1,000 votes behind Governor Landon, with returns practically complete.

Addis Ababa Falls.—Italian troops, led personally by Marshal Badoglio, entered Addis Ababa on the afternoon of May 5. A four-day reign of terror, during which mobs indulged in burnings, pillage, and slaughter, preceded the advent of the Fascists. It was on May 2 that Emperor Haile Selassie, deserted by the last remnants of his demoralized supporters, suddenly boarded a train with his family and fled to Djibouti and thence to Palestine on a British warship. With the news of his flight rioters and

roving bandits sacked the imperial palace, destroyed the capital's shops, and attacked the foreign legations. Several attempts were made to capture and loot the American consulate. After one American woman had been killed, the United States consul, Cornelius Van H. Engert, appealed to Washington for help, and his staff was rescued by soldiers sent from the British consulate. All these disorders were terminated with the advent of the Fascist troops, and Marshal Badoglio immediately restored order under the tricolor raised over the royal palace. In Italy the Premier called the people of the entire nation into general assembly and announced the fall of the Ethiopian capital. It was estimated that more than 400,000 people gathered in the Piazza Venetia in Rome to hear the announcement. Similar crowds and equal enthusiasm were noted in all other parts of the country. The Premier's speech of triumph was studied carefully by the world capitals in the hope of discovering how Mussolini proposed to handle his victory. From one dramatic statement, "Ethiopia is Italian," it was immediately apparent that the Duce intended to annex the conquered country as a whole and that he would brook no interference or suggestions from other Powers. The peace, it was clear, would consist in an occupation of Ethiopia; the League, Great Britain, or any other nation would not be invited to discussions. However, the Premier later disclaimed any other colonial ambitions. Italy, he said, was satisfied, and had no hankering after Egypt or Palestine or the Sudan. But with reference to Ethiopia, Italy had no intention of suffering another Versailles—of winning a war and losing the peace.

Dismay in Geneva.—General dismay was the effect in Geneva of news concerning the collapse of Ethiopia and the triumph of Italian policy and arms. Various hopes were expressed that sanctions could still be kept alive, but little definite was offered in the way of positive prospects. At the same time, it was stated that the Foreign Ministers of Denmark, Sweden, Norway, Finland, and the Netherlands, at a meeting of the so-called neutral nations in Geneva on May 9, would discuss the possibility of withdrawing from the League if effective guarantees were not given to the smaller states. Public sentiment in Scandinavia was said to be swinging toward withdrawal. However, there was also the possibility of a more vigorous "common front" among the smaller nations as a result of these recent experiences.

British Demands for League Reform.—In a dramatic debate in the House of Commons on May 6, Anthony Eden, British Foreign Secretary, urged that the facts should be frankly faced with regard to the League. He earnestly defended the British Government against the charge made by the Opposition that it had "let down" the League of Nations. Even if Great Britain had cut off the supply of oil to Italy, its relation to the total amount supplied by other countries was too small to affect the situation seriously. The possible League sanctions were intrinsically weak, and the sole effective step that

could have been taken, the closing of the Suez Canal, would have led to war. "We have got to face the fact," said Mr. Eden, "that we have got to admit the failure of the League. . . . A blow without doubt has been struck at the structure of the League and at collective security." But, he added, "it is clear that the League must go on. In the modern world it is absolutely indispensable to the organization of international affairs. . . . There must also be a stock taking." Sir Austen Chamberlain insisted that a constructive policy should be followed with regard to Italy, and that "revenge" was futile. This was in reply to the demands by the Laborite and Liberal minority for stiffer sanctions than ever.

Britain Expands Navy.—On April 30, an Admiralty White Paper made the official announcement of thirty-eight new warships including two battleships of 35,000 tons each. The House of Commons was also asked to vote an additional £10,300,000 to supplement the regular naval estimate of £69,000,000, which it had approved earlier in the month. The bulk of this additional sum was reported to be necessary to continue the present "precautionary" measures in the Mediterranean, to strengthen the British naval bases abroad, and to provide stores of munitions and fuel for ships.

British-Russian Naval Conference.—It was officially announced in Moscow on May 5 that negotiations would begin shortly for an agreement on joint naval limitation between the Soviet Union and Great Britain, following an invitation given by Great Britain after the signing of the naval agreement on March 25 by that country, France, and the United States. The May Day celebration in Moscow this year had more of a festive, less of a doctrinaire character than in former years.

Canada's Budget.—The first budget of the new Canadian Government was presented on May 1 by Finance Minister Dunning. Several important concessions were added to those already given American exporters by the recent Canadian-American trade treaty. The concessions were said to benefit the Canadian consumer rather than the United States exporter as they apply to substantial commodities such as gasoline, agricultural implements, printing, and automotive machinery. The budget was notable for the Government's desire to conciliate British exporters as it grants to the British substantial concessions on cotton and rayon yarns and fabrics, earthenware, and iron and steel machinery. The purchasing power, however, of the Canadian consumer was restricted when the Government increased the sales tax to eight per cent from six per cent. Meanwhile, differences among the Canadian whiskey dealers and the United States Treasury department were said to threaten the Canadian-American trade treaty.

French Elections.—The second, or run-off, elections for the French Chamber were held on May 3, and it was immediately apparent that the nation had voted

strongly against the Radical Socialists and their long grip on the Government. Both the Right and Left were strengthened at the expense of the Radicals. The Communists' seats were increased from ten to about seventy-two. Leon Blum's unified Socialists will number 145, and this group will form the largest single group in the Chamber. Elected also was a group of about forty-four unattached Communists and Socialists. The Radicals themselves, losing heavily to their allies of the Popular Front, will number 115. But Louis Marin's Right union jumped from seventy-six to ninety members and there were notable increases also for other Right parties. Thus, with strong and violently opposed extremes and a weak center, the real balance of power in the new Chamber will probably lie with the Radical Socialists, who may at any time desert their allies of the Left and throw their strength with the conservatives. Observers agreed, however, that the new Parliament will be strongly Left in its policies, although it was said that the Blum Socialists were not yet prepared to accept the Premiership and full responsibility for Government. After a report by the Bank of France showed that in the period between April 27 and May 3 more than 1,000,000,000 francs' worth of gold had again left the country, the Bank increased its gold discount from five to six per cent. The flight of capital was the result of fears that the new Left Chamber would embark on a "soak-the-rich" policy as soon as it could act.

Truce in Schacht Crisis.—A truce occurred in the conflict between Dr. Hjalmar Schacht, Economic Minister, and his foes. Field Marshal Werner von Blomberg, War Minister, informed Chancellor Hitler that the controversy centering around Dr. Schacht and the possibility of his resignation menaced German rearmament. A conference between Chancellor Hitler and Dr. Schacht followed. The Chancellor approved, at least for the present, Dr. Schacht's demand for continued export promotion and subsidies and vetoed any immediate devaluation of the currency demanded chiefly by export industrialists and supported by many of Dr. Schacht's opponents. The subsidies, if present plans are followed, will total about 1,000,000,000 marks, two-thirds of which will be provided by industry, the rest being raised from other branches of Reich economy. With regard to the immediate cause of the Schacht crisis, the appointment, over Dr. Schacht's head, of Col.-Gen. Hermann Goering as virtual dictator of the financial and economic policies of the Reich, Chancellor Hitler was said to have instructed Dr. Schacht to work out a *modus vivendi* with General Goering, who was described as being in a conciliatory mood and prepared to go half-way in assuaging Dr. Schacht's wounded feelings. Chancellor Hitler's decision was characterized as failing to solve the fundamental economic problems confronting the Reich and as merely postponing the ultimate solution. The Chancellor was reported as anxious to avoid radical changes in economic policy until after the Olympic games. Wide interest was manifested in the first flight of the Zeppelin Hindenburg to America.

Nazi Justice.—Re-examination of the trial which imposed five and three years' imprisonment respectively and a \$100,000 fine on Fathers Wilmsen and Utsch for purported violation of the foreign-exchange laws showed that the two priests were completely innocent. They had spent a whole year in jail. The Most Rev. Cesare Orsenigo, Apostolic Nuncio to Germany, requested the Berlin Foreign Office to give consideration to his protest against Nazi violations of the Concordat. His protest had been ignored. For refusing to mark his ballot outside the voting booth, Father Bongarts was arrested in the Saar. For alleged violations of the foreign-exchange regulations, three Westphalian Franciscans were tried. Sixty-year-old Father Lohmann and Brother Briel were imprisoned; Father Provincial Vonderheide was fined \$10,000. Ten members of the Order of the Sacred Heart were tried in Krefeld, Rhineland. Father Provincial Loh, Brother Lammers, Fathers Jedersberger, Gronau, Berlage, Lennartz, Quartz, Mueller, Brother Eisbach were sentenced to prison. Fines totaling \$100,000 were imposed. In Wuerzburg, Mother Superior Zehntbauer, of the Order of the Divine Saviour, was given a prison term and fined \$200. A Rhineland priest was imprisoned for opposing neo-paganism and the sterilization laws. The Jesuit monthly, *Stimmen der Zeit*, suppressed for four months, was allowed again to circulate. Catholics in Germany received a message from Catholic organizations representing a million men in nine foreign countries protesting against religious persecution in Germany.

Spanish Disorders.—It was announced last week that since the Popular Front victory on February 16 more than 100 convents and churches in the nation had been burned by Marxist rioters. On May 4 in Madrid new disorders were reported. Maddened by rumors that nuns and priests had fed poisoned candy to children, Socialist and Communist delegates demanded legal punishment for the murderers. When Government officials showed that the rumors were false, rioters attacked and burned three churches, one convent, and four schools. Thirty persons were wounded.

Austrian Youth Society.—The Government planned one national society comprising all the youth of Austria. The five large youth associations already existing will constitute the basis of the new organization. Austrian Catholics were concerned with the question of preserving the autonomy of the Catholic associations within the framework of the new national youth society.

Egyptian Elections.—The parliamentary elections of May 2 placed the Wafdists' party in control of the Egyptian Government. Although the election returns were still incomplete the Wafdists gained control with 163 out of 232 seats in the Chamber of Deputies. It was reported that Mustafa Nahas Pasha, President of Wafd, will become the next Premier. Meanwhile, the new 16-year-old King Faruk arrived at Alexandria from London en route to Cairo. A royal procession motored through the

streets of Cairo to El Rifai Mosque where the boy knelt in prayer before the tomb of his father.

Balkan Entente Conference.—After a session prolonged for unknown reasons beyond schedule, the conference of the Balkan Entente at Belgrade in Yugoslavia came to end on May 6. No conclusions were announced. It was reported that two protocols were signed, one containing a guarantee by Turkey that she would consult her Allies before closing the Dardanelles; the other fixing liability of Balkan States for mutual defense in conflicts within the Balkans. Difficulty was experienced in reaching a common ground as Yugoslavia and Rumania were more concerned about Germany and the European situation, while Greece and Turkey looked to the Mediterranean situation and Italy. The meeting of the Little Entente, Czechoslovakia, Yugoslavia, and Rumania, began immediately after the conclusion of the former conference.

Palestine's Fair.—At Tel Aviv on April 30 the Levant Fair was officially opened by the High Commissioner of Palestine. J. H. Thomas, the Secretary of State for Great Britain's colonies, broadcast a message of congratulations from London. Most of the foreign pavilions at the Fair were prevented from opening because the Arab strike at the Jaffa port prohibited the removal of foreign goods from customs. Meanwhile, the racial riots in Palestine between Arabs and Jews continued. Bedouin chieftains at Beersheba submitted to the Chief Secretary of the Government a memorandum demanding a ban on Jewish immigration and sale of land to the Jews, and the establishment of a National Government.

Mexican Events.—May Day in Mexico was celebrated by parades throughout the country, with 60,000 persons marching in Mexico City. Fighting followed the parades in Merida, Yucatan, and Jalapa, Vera Cruz, when members of rival labor organizations clashed. Three persons were killed in Ciudad Camargo, Chihuahua, when a Catholic parade was broken up by Federal troops. On May 5 President Cárdenas was operated on for appendicitis in the General Hospital in Mexico City. His condition was reported satisfactory.

To John J. O'Connor's article in this issue a constructive answer will be made next week by John LaFarge in "The Sociology of Art."

The presence of many Mexicans in the Southwest is a problem. It will be discussed by J. H. Fichter in "Our Mexican Guests."

"A Philosophic Odyssey and a Moral" will be the story of a young man in search of a job at a Catholic college, by Joseph G. Brennan.

How recent Communist tactics are working out will be told by Laurence K. Patterson in "The Communistic Common Front."

How and why Catholics should preach in the streets will be told by Stephen A. Leven in "If Catholics Really Believe. . . ."